THE SINNER'S SACRIFICE.

Certeine prayers and godly meditatyons very nedefull for euery Christen.

138. g. 295.

Imprinted at London by the Widdow *Simson*, for *Thomas Pauier*, 1601.

BIBLIOTHECA · BO · TIANA

TO THE RIGHT *WORSHIPFVLL* M. *Thomas Smith*, one of the worthy Aldermen *of the honorable city of London.*

AMongſt all eſtates (Right worſhipfull) it is, and hath beene an ancient cuſtome, to confirme friendſhip receiued, with guifts

and preſents, as well high eſtates to them of lowe calling, as meane perſons to their betters: and euerye friend to his welwiller lightly wil ſend ſome token or other, (if his ability do ſerue) of a friendly hart and affection.

My guift which I do

do offer (vnto your worſhip) is for price of no great value, but ſuch as a poore wel-willer may preſent, in thankfulneſſe for the benefits receiued al-ready at your hands: not with-ſtanding, ſmall though the price be: I haue good hope your worſhip

The Epistle

will accept it well in worth, by reason that the matter it containeth, are both Godly prayers and deuine Meditations: I call them deuine, because they concerne the glorie of God.

And to conclude, as the authour of euerye booke will choose

chooſe for a patron thereof a worthye perſon, gracious in the eyes both of the Nobilitie and meaner ſorte, becauſe others might the more willinglye read and accept the ſame: ſo mooued therevnto, by the ſingular fame of your Worſhips

most vertuous inclinatiõ, I present these deuine Meditations collected together, to the consideration of your worships good liking: beseeching you to accept this my labour in good part, as my hope is that you will: and then I doubt not, being graciouslie

ciouſlie receiued of ſo worthy a perſon, but gratefully it will be vſed of the better ſort, for whoſe ſake I haue publiſhed the ſame.

God almightye, which is the Father of light, mercy, and conſolation, from whome euery good

gift

The Epiſtle

guift dooth proceed, bleſſe your worſhip with increaſe of temporall benefits, but eſpecially with his heauenlye bleſſings, that long you may liue a godlye member to this honorable cittye, a ſpeciall fauorer of the church of Chriſt, and a famous

mous aduancer of his truth and glorie, to your euerlasting comfort and felycitye, Amen.

Ezechel
Byshop
her booke
amen

The Sinners

VVhat is to be considered before prayer.

VVhen you intend to offer the sacrifice of prayer, praises and thanksgiuing to almighty God, you shall withdraw your selfe into some solitary receptacle, where being a one, you shall cast vp the accompt of your fore passed life

life, recall your wittes, and ſommon your ſences, and aduiſedly conſider whereabout you goe, what buſineſſe you take in hand, and alſo before whome you are preſent. Remember that you are a moſt miſerable, wretched, and vnworthy creature, fraile, vnſtable, and ſubiect to falling from God, and that his mercie and goodneſſe is ſo great, that he is euer ready to heare, and graciouſlye to graunt your lawfull demaunds & requeſts to receiue you when you come vnto him, and alſo to forgiue you all your offences, when you are hartely ſorrie for the ſame, and dooth boun-

bountefully bestowe vppon you all thinzs necessarie both for body and soule: and hath, and dooth, defend, keepe, feed and nourish you and all creatures: Therefore fall you downe before his diuine presence, and require mercy and remission of all your sinnes, and with all humilitie, offer vp the sacrifice of praise and thanksgiuing: and with lowlie reuerence prostrate your selfe, at the feete of his gracious mercy, and indeuoure with deuotion to accomplish what you intend.

But before you begin your Orizons, (that you may the better offer them with cleanneſſ:

nesse of heart) make it fully knowne vnto your soule, that it is vncertaine whether you shall liue to the ende of your prayers or not: endeauoure your selues therefore, that they may bee such, as if it should so happen, before you haue ended them, and that so thorough the mercye of God, and merits of Christ our kinde redeemer, they may be acceptable vnto him for the full forgiuenesse of your former sinnes and offences.

These points carefully considered, you shall humbly on your knees, your eyes showring downe repentant teares, your

The Sinners

your hart, and ioyned hands lifted vp towards the throane of Gods mercie, begin to make your vnfained confession, in manner and forme following.

The

THE SINNERS SACRIFICE.

The Sinner to his sadsoule.

O My soule why art thou so full of heauines, why like the forsaken Turtle sittest thou solletary? what though thou art manicled, fettred, and imprisoned yet think thy Iudge is mercifull, and may be intreated: come therefore let vs both in one fall downe before the feete of our God and for sacrifice we will offer an vnfained and penitent hart, and while I shall weeping confesse our offences, thou

shalt point each sentence with a sorrowfull sigh: and that in memory of my deere saviour, I may haue in minde the promised last reward of salvation, and eschew the punishment of eternall damnation, I most humbly offer vp these my oblations of prayers, and tender my vnfayned conscience before thee sweete Jesus.

To God the Father.

O thy almighty, omnipotent, and eternall God, sacred director of deuinest Sion, thou that restoredst the exiled Israelites and made a passage for them through the deep, be-

hold with gracious eyes, the wound d conſience of thy poreſt creature, incline thine eares of compationate pitty, & grant audience to the placeing teares, ſent from the ſoule of me thy miſerable ſuppliant, groaning vnder the burthen of my heauy tranſgreſſions, I haue ſinned, oh my god I haue ſinned, and the number of my ſinnes exceeds the Deepe ſands, yet thou carefull of my wellfare forwarnedſt me to taſt of the forbidden fruite, but I careles of thy commaund, like a diſobedient ſon, haue gorged my ſelfe with thy diſhonour.

Then what ſhall become of me miſerable forlorne ſinner?

where shall I hide me from the fury of thy iust wrath? if in heaue'n why there is thy seate: if in hell? thou art there also: if I shold buckle on the winges of the morning: and fly to that vnfrequented shoare, washt with the furthest sea, yet would y eye of thy knowledge discouer me: no, no, there is no corner so obscure, but thy bright eye can see into it, no cell so secret but thou canst search it, neither is there any sanctuary can priuiledge a sinner from thy iudgements, oh what shall I then doe? shall I dispaire as did Iudas? No: thou pittest not those that are desperate: and were my iniquities neuer

so

so waighty, yet thou hast mercy enough to counterpaise thē, yea thou art the God of all truth and compassion, and relentest at a sinners true repentance: to thee therefore I humble the knees of my soule, beseeching thee of mercy and forgiuenes: forget the follyes of my vnbridled youth, the rebellyons of my sinfull flesh, my careles esteeme of thy holy lawes, & let these my plaints, the sacrifice of my true penetence, be as acceptable vnto thee, as sometime were the oblations of Abel: & I beseech thee of that water of life (that celestiall Nectar) whereof who so drinketh shall neuer

thirſt againe, make me diſpiſe the alluring pleaſures of this vaine world, which drawes thoſe that delight therein to vtter deſtruction, teach me exceedingly to loue thee (oh my God) by louing thee I may euer be inriched with thy heauenly grace, teach me obediently to feare thee (oh my God) that so fearing thee, the feare of death and hell may neuer feare me, for onely on thee and thy mercy will I inceſſantly call: O God of Abraham, Iſaack & Iacob, how long wilt thou forget me, how long ſhall my heart ſong all thine eares with my ſorrowful clamors, ſhall I ſtill beare the

ayre

ayre with my bootles plaints, still power soon my lamants for no auaile? and shall I neuer be remembred: forgiue me oh God and I will trust no more in this world, but reconcile me to thy fauour, that thy saints may be glad and all thy holy Angells reioyce at my conuersion, for I am willing to be thy seruant, my hart is amorous in louing thee, and my soule desireth exceedingly to praise thee. Behold I atend at the gates of thy mercy, allmost frozen to death with the feare of my sins reward: open vnto me thy gates (oh lord) and whilst others banquet in thy hall, suffer me to watch

The Sinners

behinde the skriene, to be refreshed with the crums that fall from thy blessed table, for it shall be happinesse enough for me, to be one of the least in thy kingdome, deare God, then heare my prayers, and let my plaints be pitied of thee: To whom be all honour and glory, for euer, Amen.

To God the Sonne.

O My deare Saviour, whose dearest blood was my sinnes deare sacrifice, thou that indurest the wounding of thy brest, to salue the wounds of my poore sinne smothered soule, with what sub

submissiue termes, shall I solicet thy grace, that so vngratiously haue lost that, which thou hast so dearely ransomed: oh eyes, weepe your selues blinde, that so oft haue beene drunke with desire of forbidden things, breake heart that hast nursed so many vnhallowed thoughts, to the violation of Gods holy commaundements: stie forth my braines that haue deuised so manye complots to disho or my sacred redeemer: be dumbe my tongue, that hast so often prophaned with blasphemies, the deuine patron of purest holineise: disolue my flesh that hast beene agent and actor of

so

in many misdeedes, woe, woe, Oh woe vnto you all, for all of you in one haue vngratefully conspired, the wracke, and downefall of my harmelesse soule, oh what shall I doe, which waye shall I turne me? of whome shall I aske counsell? or howe shall I excuse my selfe? shall I saye it was destinye that fore pointed it? or my constitution that I could not avoide it? shall I pleade it was the subtill Leuiathan that bewitched mee, or the worlde that allured mee: peace, peace, though by thy sufferance (oh my Redeemer) I may onely bee inti-

ced,

ced, yet to force me to sinne, there is no mal gaant power, [illegible] power, and therefore no excuse or reason that I can alleadge may cryme my guilte, or make a [illegible] for my greeuous sinnes and hainous offences, onelye with the Prophet I will say, it is I oh God, it is I, that haue offended, it is mine owne iniquity, it is mine owne wilfulnes it is my owne selfe that haue done this wrong vnto my selfe: therefore onely to thy throne of mercy, there weeping eyes and heaued vp hands appeale, oh turne not thy face from me deare God, stop not thy eares at my laments,

re-

remember thy promises, remember thy mercies, remember I am the worke of thine owne hands, remember thou gauest thy life a sacrifice for my redemption: let me not be cast away, let me not be numbred amongst the damned, let me not be thrown downe to the deepe, from whence there is no ascension: Let not that insaciate Deuourer of soules triumphe, that thy grace was not sufficient to ransome me: Oh let not my sinnes which thou hatest, ouerthrowe the vertue of thy mercy, which thou so dearely louest, forgiue my simple confession oh God, that haue set my felicitie in the

plea

pleasures of this vaine world, whose sorrowes are infinite, whose griefes aboue measure, whose longest happinesse hath an end, whose surest felicitie is by time and death ruinated and made miserable: Crosse out of the table of remembrance (O my Lord) my manifold misdeeds, and with that soule curing bauline, that hallowed purple streame, which issued from thy glorious blessed woumbs, sanctifie and make cleane the vile impuretie of my soule, seperate my transgressions as farre from me as is the South the from the furthest Septentriall, Doome them with the dateless Doome

of

of exile, neuer to returne to
witnes against me: perfume
my soule with thy sacred in-
cence of grace, that like a
sweete smelling sacrifice, it
may aspire the highest hea-
uens, and be receaued for an
acceptable oblation.

I intreate thee (oh sweete
Jesus, by thy blessed passion,
and charitable death, reserue
for me against that great day
of neede that I may be one
of thy happy number which
shall sing prayses and celes-
tiall himnes to thy honour
and glory eternall.

Another of the same.

Oh blessed Sauiour, oh

holy

holy Messias, vallee, dulce, Jesus, whose name in my minde is melody, in my mouth hony, and to my hart a cordiall restorative of ioy, when shall the Radient Splendoure of thy bright burning mercy, shine comfort to my disconsolate soule, whom the stinging consideration of sinne hath frighted with fearefull apparitions; helpe, help, thou princely Lion of the tribe of Juda, a multitude of my insolent aspiring iniquities, haue already entered the confines of my conscience, & strongly besieged the weak city of my soule: dy lord & rescue me, least I be thrown into the dust, and no memorie left of what I was, thou

rarest mirror of Diuine perfections, I intreate thee humbly by thy incarnation, chaste nativitie, holy life, & by those painefull prayers thou offeredst vpon the mount of Diuet before thy bitter passion, to heare my prayers, to listen to the voyce of my mourning, and confound those disturbing enemies of my peace: for thine own merits (oh sweet Christ) saue and deliuer my soule, and let my sinnes be couered with the wings of thy compassion and mercy: and earlye in the morning will I direct my prayers vnto thee, early will I salute the Sunnes vprise with a song of thy wonderfull

power,

power, and in the silence of the quiet night, I will tune my hart and tongue, to sound thy praises to my secret soule: for thou art the God to whome I will consecrate my religious vowes, my holy devotion, my faith, my life, and my death. Thou art the kinde redeemer of my captive soule, to whom I will daily paye the tribute of praise and thanksgiving: thou art the God unto whose sacred shrine I will truly offer the incense of my unfayned repentance, thou art my ghostlie confessor, to whom my secret sinnes shall be imparted, Thou art my intercessor to thy omnipotent father, and

saueing thee none others helpe will I inuocate no other partner will I ioyne with thee, in the possession of my loathsles selfe: for who can present a brest wounded a body tormented, hands and feete pierced, but thou alone (oh sweet Iesus.) Therefore dayly will I crye vnto thee, nightly will I call vpon thee, waking I will pray vnto thee, and whyle I sleep my labouring spirit shal solicet thee, sweet Iesus applaud my wordes that I may raigne with thee eternally.

To God the holy Ghoast.

O Mighty powerfull holy ghoast celestiall doue, patron of holy

holy thoughts and sacred pu-
rity, of equall glory, power,
and soueraignty, with God
the father, and the worlds re-
deemer: behold I a most simpt-
ous sinner wicked and pro-
phane, implore thy grace with
teares of true contrition, that
what so euer in me is hatefull
and abhominable, may (by thy
sacred fire of sanctification)
be made diuine and most ac-
ceptable, let my thoughts
be pure, as thy selfe art per-
fectly pure, let my words be
pleasing, such as to thee shall
be plausible, let all my deedes
be holy, as thy workes are sa-
cred, let euery sensitiue part in
me, be touche with the feeling

sence of thy spirite, that they may bring forth fruites to my soules eternall saluation.

Be thou the watchfull centinel to the portals of my hart, that no vnsanctified thoughts enter therein to dishonor thee, and betraye my soule to destruction, repaire the ruines of my shipwrackt soule, that it may safely passe the dangerous sea of this life, and arriue with ioy at the peacefull porte of Heauen. Tie my fiue senses, frame a sacred consort, and let thy spirit tune the harmony: adde to my dayes more time of grace, or mercy to my sinnes, that when I shall be sommoned to my latest rest, I

may

may cheerefullye say to my soule, go forth in peace, for the mercy of the euerliuing God shall be thy warrant: Oh be thou that mercy, my neuer dying hope, be thou the rich treasure I couet for, the costly marchandice I venture for, the victorious wreath I run for, the palme of honour I combat for, and the felicity I was ordained for: one thing haue I desired of thee (oh Lord) which my hart shall euermore desire, euen that I may be thy seruant, and visit the glory of thy temple, that my name may be recorded in the booke of life, and that my soule may mount vp to heauen vpon the

wings of thy mercy: let me
prevaile (oh sacred Iehsus)
in these my requests, which
thou of thy proper goodnes
hast given me time and grace
to require: the haynes I hope
for, is like everlasting, and
none but thou canst give it
me: oh give it then vnto him
whose tongue thou hast inspi-
red to intreate for it: be a
mercyfull God, and take my
penitent soule vp into thy de-
vine bosome, there to remaine
world without end. Amen.

A praier

Sacrifice.

A prayer for the remission of sinnes.

O holy, righteous, and most mighty God, Lord & governor of the whole world, Iudge of all men, oh mercifull, patient, and most gracious father, whose eyes are vpon the wayes of all men, & are so cleare, that they cannot abide impietie: thou searchest the hartes and tryest the thoughts and rames of all mē, thou hatest sinne and abhorrest iniquitie for sinnes sake, thou hast grieuously punished mankinde thy deere creature, as thou hast declared

by the penality of death laide vpon the children of Adam, by the casting of Adam & his ofspring out of Paradice: by the cursing of the earth: by the drowning of the world: by the burning of Sodom & Gomor: by hardning the hart of Pharao, so that no miracles would convert him: by drowning of him and his people in the red sea: by the ouerthrowing of the Israelites in the wildernes, so that of sixe hundred thousand, there was but two that entred into the land of promisse: by reiecting king Saul: by thy punishments vpon thy seruant Dauid, notwithstanding his harty repentance: by greuously

ly

lie afflicting Salomon in himselfe and his prosperity: by the captiuity of the ten Tribes: and by the thraldome of the Iewes, wherein vnto this present day, they continue a notable spectacle of thy wrath to the world.

But of all spectacles of thine anger against sinne, the greatest and most notable is the death and bloody passion of thy dearely beloued son Iesus Christ: great is thine anger against sinne, when in heauen & earth nothing could be found, which might appease thy wrath saue the bloudshedding of thine onely and most deare beloued sonne, in whome was, and is all

all thy delight: great is the sore of sinne, that needeth such a salue: mightie was the maladie that needed such a medicine: if in Christ, in whom was no sinne, thy wrath was so fierce for our sinne, that he was constrained to crye, my God, my God, why hast thou forsaken me. How great and importable is thine anger against vs which are nothing but sinfull? they that are thy children, thorough the contemplation of thine anger against sinne, set forth most euidently in ỹ death of Christ, doe tremble and are afraide, lamenting themselues vppon him, and hartely crying for mer-

mercie: whereas the wicked are altogether careleſſe and contemptuous, nothing lamē-ting their iniquities, or crying to thee hartely for mercy and pardon, amongſt whome we are rather to be placed, then amongſt thy children: for that wee are ſo ſhameleſſe for our ſinne, & careles for thy wrath, dayly heaping ſinne vpon ſin, ſo that the meaſure hath ouer-flowed, & aſcended vp to hea-uen, and brought thy heauie plagues vppon vs, which are but earneſt for greater to in-ſue: therefore to vs pertai-neth ſhame, and nothing elſe is due but confuſion.

What ſhall we doe? what

ſhall

shall we say? who can giue vs penitent harts? who can open our lips that our mouthes might make acceptable cõfession vnto thee? alas, of our selues we cannot thinke any good, much lesse with it, and least of all do it, as for Angels and other creatures they haue nothing but that which they haue receaued, and they are made to minister vnto vs: so that where it passeth the power of the master, the minister must needes want: alas, then what shall we do? thou art holy, and we vnholy: thou art good, & we nothing but euill, thou art pure, and we altogether impure: thou art light, and

and we most darke in darkneſſe: how then can there be any agreement betweene vs? oh, what now may we doe? diſpayre? no, for thou art God and therefore good: thou art mercyfull, and therefore forgiueſt ſinnes: with thee is mercy and therefore worſhipped.

When Adam had ſinned, thou gaueſt him mercy before he deſired it: and wilt thou deny vs mercy which now deſire the ſame? Adam excuſed his fault and accuſed thee: but we accuſe our ſelues and excuſe thee, and ſhal we be ſent empty away? Noah found fauour when thy wrath abounded: and ſhall we, ſeeking grace be

frustrate

frustrate? Abraham was pulled out of Idolatry, when the world was drowned therein: and art thou his God onely? Israell in captinitie in Egypt was gratiouslye visited and deliuered: and deare God, the same Lorde, shall we alwayes be forgotten? How often in the wildernesse didst thou deferre and spare thy plagues, at the request of Moses, when the people themselues made no petitiō to thee? and seeing we not now onely make our supplications throughe thy goodnesse, but also haue a mediator for vs farre aboue Moses, euen Iesus Christ: shall we then (I say) deare

deare father depart ashamed: So soone as Dauid said, I haue sinned, thou didst forthwith answer him, that hee should not dye, thou dost take away his sinnes: and gracious God, euen the selfe same God, shall not we which now with Dauid gladly confesse þ we haue sinned, shall not we say here by thy holy spirit that our sinnes be pardoned: oh grant that with Manasses wee may finde fauour and mercy.

Remember that thou hast not spared thine owne onely deare sonne Iesus Christ, but giuē him to dye for our sins, to rise for our righteousnes, to ascend

for

for our possession take̅ in heauen, and to apeare for vs before thee for euer a high priest after the order of Melchetideck: that through him we might haue free accesse to thy throane: now rather of grace then of Iustice. Remember that thou by him hast bidden vs to aske, and promissed that we should receaue, saying: aske & ye shal haue, seeke and ye shal finde, knock and it shalbe opened vnto you.

Oh deare God, and most meeke mercyfull father, we earnestly beseech thee to be mercyfull vnto vs. for this thy Christes sake, for his deaths sake, for thy promisse, truth and

and mercy es ſake: haue mercy vpon vs, pardon and forgiue vs all our ſinnes, iniquities and tranſgreſſions, whatſo euer we haue committed againſt thee, in thought, word, or deed, euer or at any time, hetherto by any meanes, Deare father haue mercy vpon vs, though wee bee poore, our Chriſt is rich: though we be impure, yet he is pure and holy, for his ſake therfore be mercyfull vnto vs.

Call to minde how thou haſt promiſed that thou wilt power out of thy cleare waters, and waſh vs from our filth, and cleanſe vs from our euils: forget not that thou haſt promi-

led to take from vs our stony harts, & to giue vs soft harts, new harts, and to put into the midst of vs right spirits. Remember thy couenant, namely that thou wilt be our god, and we shall be thy people, that thou wilt put out of thy memory for euer, all our vnrighteousnes, and hast promised to write in our minds & harts thy law and testimonies.

Remember that thou doost straightly charge vs to haue none other gods but thee: saying that thou art the lord our God, oh then declare the same vnto vs all we hartely beseech thee, forgiue vs our sinnes, forgit our iniquities, cleanse vs from

from our filthines, wash vs frō our wickednes, power out thy holy spirit vpon vs, take from vs our hard harts, our stony harts, our impenitent harts, our distrusting & doubtfull harts, our carnall, secure, and idle harts, our malicious couetous, & impatient harts, & in place thereof giue vs new harts, holy and patient harts, to feare thee, to loue thee, and to trust in thee for euer.

Write thy lawes in our harts, graue it in our mindes, wee heartely beseech thee, giue vs the spirit of prayer: make vs diligent and happy in the workes of our vocation: take into thy

cuſtody and gouerment for euer, our ſoules and bodies, our liues & all that euer we haue: tempt vs neuer further, than thou wilt make vs able to beare: and whatſoeuer thou knowest we haue neede of eyther in ſoule or body, (deare God & gracious father) vouchſafe to giue vs the ſame in thy due time, and alwayes as thy children giue vs, ſo that our life may pleaſe thee, and our death prayſe thee, through Jeſus Chriſt our Lord, for whoſe ſake we hartely pray thee to grant theſe things thus aſked, and all other things neceſſary for ſoule and body not onely to vs, but to all others alſo, for whome

whome thou wouldest that we should pray, especially for thy children, that be in thraldome, in exile, in prison, misery, heauines, pouerty and sickneſſe.

Be mercifull to the whole realme of England, and grant vs all true repentance, & turne from vs the euills that we so wickedly haue deserued: pardon our enimies, persecutors and slaunderers, and if it bee thy pleasure turne their harts: be mercyfull to our parents, brethren and sisters, friends, kinsfolkes, familiars, and neighbours, and all such as by any meanes thou hast coupled and knitted to vs by loue or otherwise: and vnto vs poore

sinners heere gathered together in thy holy name, graunt thy blessing and holy spirit to sanctifie vs, and dwell in vs, as thy deare children to keepe vs this day and for ever from all euill to thy eternall glory, and our euerlasting comfort, strengthening them that stand so that they neuer fall, lifting vp them that be fallen, & keep vs from falling from the truth through the merrits of thy dearely beloued sonne Iesus Christ our onely Sauiour, which liueth & raigneth with thee and the holy Ghost, to whome be all praise and honour, both now, and for ever. Amen.

Sacrifice.

A Thanksgiuing for *Gods benefits.*

THou God of Abraham, Isack and Iacob, thou maker of heauen and earth & sea, thou creator, redeemer, & sanctifier of mankinde, to thee be all honor and prayse (oh most deare father) for all thy mercies and louing kindnes shewed vnto vs, in that it hath pleased thy gracious goodnes, freely of thine owne accord, to elect and choose vs to saluation, before the beginning of the worlde

for our possession take in heauen, and to apeare for vs before thee for euer a high priest after the order of Melchisedeck that through him we might haue free accesse to thy throan: now rather of grace then of Justice. Remember that thou by him hast bidden vs to aske, and promissed that we should receaue, saying: aske & ye shal haue, seeke and ye shal finde, knock and it shalbe opened vnto you.

Oh deare God, and most meeke mercyfull father, We harrely beseech thee to be mercyfull vnto vs, for this thy Christes sake, for his deaths sake, for thy promisse, truth and

and mercyes sake: haue mercy vpon vs, pardon and forgiue vs all our sinnes, iniquities and transgressions, whatsoeuer we haue committed against thee, in thought, word, or deed, euer or at any time, hetherto by any meanes, Deare father haue mercy vpon vs, though wee bee poore, our Christ is rich: though we be impure, yet he is pure and holy, for his sake therfore be mercyfull vnto vs.

Call to minde how thou hast promised that thou wilt powre out of thy cleare waters, and wash vs from our filth, and clense vs from our euils: forget not that thou hast promi-

sed to take from vs our stony harts, & to giue vs soft harts, new harts, and to put into the midst of vs right spirits. Remember thy couenant, namely that thou wilt be our god, and we shall be thy people, that thou wilt put out of thy memory for euer, all our vnrighteousnes, and hast promised to write in our minds & harts thy law and testimonies.

Remember that thou doost straightly charge vs to haue none other gods but thee: saying that thou art the lord our God, oh then declare the same vnto vs all we hartely beseech thee, forgiue vs our sinnes, forget our iniquities, cleanse vs from

from our filthines, wash vs frō our wickednes, powre out thy holy spirit vpon vs, take from vs our hard harts, our stony harts, our impenitent harts, our distrusting & doubtfull harts, our carnall, secure, and idle harts, our malicious couetous, & impatient harts, & in place thereof giue vs new harts, holy and patient harts, to feare thee, to loue thee, and to trust in thee for euer.

Write thy lawe in our harts, graue it in our mindes, wee heartely beseech thee, giue vs the spirit of prayer: make vs diligent and happy in the workes of our vocation: take into thy

custody and gouerment for euer, our soules and bodies, our liues & all that euer we haue: tempt vs neuer further, than thou wilt make vs able to beare: and whatsoeuer thou knowest we haue neede of eyther in soule or body, (deare God & gracious father) vouchsafe to giue vs the same in thy due time, and alwayes as thy children giue vs, so that our life may please thee, and our death praysle thee, through Iesus Christ our Lord, for whose sake we hartely pray thee to grant these things thus asked, and all other things necessary for soule and body not onely to vs, but to all others also, for whome

whome thou wouldest that we should pray, especially for thy children, that be in thraldome, in exile, in prison, misery, heauines, pouerty and sickneſſe.

Be mercifull to the whole realme of England, and grant vs all true repentance, & turne from vs the euills that we so wickedly haue deserued: pardon our enimies, persecutors and slaunderers, and if it bee thy pleasure turne their harts: be mercyfull to our parents, brethren and sisters, friends, kinsfolkes, familliars, and neighbours, and all such as by any meanes thou hast coupled and knitted to vs by loue or otherwise: and vnto vs poore

sinners heere gathered togeather in thy holy name, graunt thy blessing and holy spirit to sanctifie vs, and dwell in vs, as thy deare children to keepe vs this day and for euer from all euill to thy eternall glory, and our euerlasting comfort, strengthening them that stand so that they neuer fall, lifting vp them that be fallen, & keep vs from falling from the truth through the merrits of thy dearely beloued sonne Iesus Christ our onely Sauiour, which liueth & raigneth with thee and the holy Ghost, to whome be all praise and honour, both now, and for euer. Amen.

A Thanksgiuing for *Gods benefits.*

THou God of Abraham, Isack and Iacob, thou maker of heauen and earth & sea, thou creator, redeemer, & sanctifier of mankinde, to thee be all honor and prayse (oh most deare father) for all thy mercies and louing kindnes shewed vnto vs, in that it hath pleased thy gracious goodnes, freely of thine owne accord, to elect and choose vs to saluation, before the beginning of the worlde

and euer like cõtinuall thanks begiuen vnto thee for creating vs after thine owne Image, for redeeming vs with the pre-cious blood of thy deare sonne when we were vtterly lost, for sanctifying vs with thy holy spirit in the knowledge of thy sacred word, for helping and succoring vs in all our need & necessity, for sauing vs from al dangers both of soule & body, for comforting vs so fatherly in all our troubles and afflic-tions, for sparing vs so long, and giuing vs so large time of repentance, these benefits (oh most mercyfull father) like as we do acknowledge that we receiued of thy onely goodnes,

euer, so we beseech thee, for thy deare son Iesus Christ sake, to grant vs all way thy holy spirit, whereby we may continually grow in thankfulnesse toward thee, be led into all truth, and comforted in all aduersitie. Strengthen our faith (o Lord) kindle it more & more in feruentnes, & loue towards thee and our neighbours, for thy sake, suffer vs not (most deare father) to receiue thy word any more in vaine, but graunt vs alway the assistance of thy grace, that in hart, word and deed, we may sanctifie & doe worship to thy holy name: that we helpe to amplifie and increase thy kingdome: and

that

that what so euer thou lendest, we may be hartely well content with thy good will and pleasure: suffer vs not to lack the thing (oh father) without the which we cãnot serue thee, but blesse thou so all the workes of our hands, that we may haue sufficient, and not to bee chargeable but rather helpfull vnto other. Be mercifull (oh Lord) vnto our offences, and seeing our debt is great, which thou hast forgiuen vs in Iesus Christ, make vs to loue thee, and our neighbours so much the more: Be thou, (oh father) our captaine and defender in al temptations, hold thou vs by thy mercifull hand, that

that we thereby may be deliuered from all inconuenience, and end our liues in the sanctifying and honouring of thy name, through Iesus Christ our Lord. Amen.

A Sinners lamentation, afflicted in conscience for his offences.

IN the midst of my soules sorrow, and my mindes heauines, with shrill voice I cry vnto thee (oh Lord) and with lamentations, saying, helpe, helpe me, my God, my creator, my most prouident keeper, and euerlasting defender, for behold I perish.

On this occasion (Lord) whē heauines of minde did hereto assault me, I remembred that thou hast many times set before mine eies, the wonderfull greatnes of thy tender loue towards me, by the great multitude of thy benefits powred vpon me, which benefits (as they came before mine eyes) gaue me iust occasion to bee mindefull of thee: would not (thought I) such loue bring in to my hart a wonderfull delectation, ioy and comfort in God for the same: and againe could such delight in Gods sweete mercy, be without loathing of sinne, and desire to doe thy wil and commaundements, but my

my loue alas towards thee what is it: for my very soule within me (as Dauid in his heauines said) refuseth comfort, and fareth as though it did vtterly dispaire: what peace can I thē feele: or what certainety of thy loue and fauour: iustly may I power out this dolorous lamentation of Sion: the Lord hath forgotten me.

O my soule consider well that thou art neuer able to declare the exceeding goodnesse of God in this, that he hard the very desires of a sinner being afflicted, when in the middest of mine intollerable heauynesse I cryed vnto thee,

oh

oh my God, and from heauen thou hardest my groaninges and gauest me plentifully my asking oh Lord my God, maruelous (no doubt) is that thy hearing, when the desires of ẏ afflicted are hard, but much more maruelous is thy goodnes, which tarriest not vntill the afflicted do desire thy helpe, but preparest first their hearts to desire, and then thou giuest them that which their mindes desireth. Oh good God worthy of all prayse, art not thou very goodnesse and mercy ie selfe? how canst thou then but pittie and helpe missery, art not thou both the creator, and also the conseruer

of

of all things: in somuch as the Lyons whelpes roaring after their pray, doe seeke their food at thy hands, and the rauens birdes lacking meate do call vpon thee?

If then thy fatherly prouidence, and tender care (oh deere Lord and louing Sauiour) which thou hast bestowed vpon all thy creatures be so great, that the very beastes and foules haue this experience of thy goodnesse, how much rather doe these groninges and heauinesse of men, but chickelye of thy children, call and crye lowde in thine eares, though they speake neuer a worde at all?

shall

shall I then dispaire of thy fatherly mercy, whiles I feele thee stir vp my soule and hart to craue mercy at thy hand? should I thinke that thou wilt absent thy selfe for euer? that thou wilt be no more intreated? that thy mercy is cleane gone, and thy promise vtterly at an end, and that thou wilt not shut vp thy louing kindnesse in displeasure?

Beholde I will power out the heauinesse of my hart before thee deare father, out of the deepe will I crye, and lift vp my soule vnto thee, from whom I assuredlye know my helpe is comming.

I will also for my present com-

comfort & consolation, call to remembrance (oh my Lord God) thy tender mercies towards me already shewed, the multitude of thy benifits, the greatnes of the same, the long continuance of them, euen frō my conception to this present houre and finally thy continuall desire to power them vpon me:

And moreouer sith thy goodnes is so great (oh Lord) that thou doest not onely pitty misery, but also callest the afflicted, and heauy harted vnto thee, promissing that thou wilt ease their missery: for as much as by the motion of thy good spirit, I loath & abhorre

my ſinnes, feele the greeuiouſnes of them, and thy heauie wrath towards me for the ſame, therefore (oh deare father in this mine anguiſh and trouble, I come vnto thee at thy mercifull calling, & craue comfort at thy hand. For thou haſt promiſed, that when I loath my ſinnes, thou wilt vterlye forget them: when I feele the greeuous burthen of them, thy mercy ſwalloweth them vp: when I feele what I want, thou wilt aſſuredlie graunt it me.

Why ſhould I not then be of good comfort, and ioyfull in thee my God? for if thou be on my ſide, who can bee

against me? since thou didst not spare thine owne sonne, but gauest him for me, euen when I was thine enemie: it is thou Lorde that iustifieth me, it is Christ that hath dyed for me, and risen againe from death for me, who also is set on thy right hand, and hath take possession, yea, and perpetuallie maketh there intercession for me, vntill that ioyfull day be come, when I shal haue full fruition of the most glorious presence of thy diuine maiesty, in ỳ kingdom which thou hast prepared for vs: for the which inestimable benefit of thy rich grace (oh Lord my God) I beseech thee, euen for the loue

thou beareſt to Chriſt Jeſus thy ſonne, and the mercy that thou haddeſt on him, when he cryed on the croſſe: my God my God, why haſt thou forſaken me? helpe I ſay and inflame my hart with loue ſo plentiouſly towards thee againe, þ I may be euen ſwallowed vp in the ioyfull kerling of the ſame, in ſuch ſort that I may of very thankfulneſſe loue thee my God alone, thee I ſay my deare God, and nothing but thee & for thy ſake, oh holy ſpirit of thine infinite mercie increaſe this thy worke, and preſerue me that I neuer become vnthankfull vnto thee therefore: Amen.

A praier

Sacrifice.

A praier to be said, when you awake out of your sleepe.

O Ly thou eternal and ener-liuing God, replenished with mercy and grace, father of our sauiour Jesus Christ. I most humbly from ỳ bottom of my hart giue thee thanks, for the sweet sleep and comfortable rest which thou hast giuen me this night past, beseeching thee that like as thou hast now waked my body from sleep, so thou wouldest awake my soule from the sleepe of sinne and darkenesse of this world, and that which

thou hast now awaked out of sleepe, thou wouldest after death (whereof this sleepe is but an image) restore & raise againe to life euerlasting: oh gracious God, make my bo- dy I hartely pray thee, such a companion or rather a mini- ster of godlinesse to my soule, this day and all the time of this present life, that in the life to come, it may be partaker with the same of euerla- sting happines, thorough Je- sus Christ our Lord, Amen.

When you beholde the day Light, pray thus.

Oh deare father, thou comfort of our soules, thou most

most glorious and true light, from whence this blessed light of the day and sunne dooth spring, and shine vnto vs: Oh light, which lightest euerye man that commeth into this world, oh light which knowest no night nor euening, but art alway a midday most cleare and kayre, without whome all is most horrible darkenesse, & by whom all things are most cleare and bright: oh thou eternall Father of mercies, lighten my minde, that I may see those things onelie which please thee, & may be blinded to all other things: graunt me so to walke in thy wayes, by the light of thy holye worde,

that no thing els may be light and pleasant vnto mee: Oh lighten mine eyes (oh Lorde) that I sleepe not in death, least my enemies say: we haue preuailed against him.

When you arise, pray thus.

I Must confesse most miserable sinner that I am, that our first parents cast downe themselues from a most excellent, high and honorable estate, into shame and misery, and into the deepe sea of all wickednes and mischicke: but oh Christ Jesus, thou putting forth thy hand, didst raise them

them vp againe: euen so we, except wee be rayſed vp by thee, ſhall lye ſtill for euer: oh good Chriſt, our moſt gracious redeemer, as thou doost mercifull raiſe vp now this my body, euen so I beſeeche thee, raiſe vp my heart and minde to the true knowledge and loue of thee, that my conuerſation may be in heauen where thou art, and ſitteſt on the right hand of God thy father to whom be all prayſe and honor for euer, Amen.

When you apparrell your ſelfe, pray thus.

Oh ſweete Sauiour Chriſt, that

that for my soules happinesse suffered a spightfull death, cloathe me with thine owne selfe, that I may be so farre from making prouision for the flesh, to fulfill the lusts thereof, that I may cleane put off all desires, and crucifie the kingdome of the flesh in me: Bee thou vnto me a garment to keepe me warme, and to defend me from the colde of this worlde. If thou be absent (deare Lorde) all things are colde, weake, and dead: but if thou be with me, all things are warme, fresh and cheerefull. Graunt therefore, that as I compasse this my body with this my garment, so thou

wouldest cloath mee wholie (but especially my soule) with thine owne selfe. Put vpon me, as the elect of God, the bowels of mercy, meekenesse, loue and peace. Likwise most mercifull God, thou knowest & hast taught vs something to know, that the weakenes of man and woman is great, and that without thy grace they cā neither do nor think any good thing: haue mercy vpon me, I most humbly beseech thee, thy most vnworthy childe: lighten my minde þ I may with pleasure looke vpon good things onely, inflame my hart to loue thereof, that I may carefullye couet it, & at þ last by thy most

graci-

gracious conducting, may happily attaine them: but I distrusting altogether mine owne weakenesse, commend and offer my selfe both soule and body into thy hands, oh my redeemer.

When you go forth of the doores pray thus.

NOw that I poore sinner haue cast off this Image of death, I must walke amongst the snares of death, stretched out of Sathan and his malicious ministers in the world, carrying with mee a friend to them both, and a foe to my selfe, euen this body of sinne

sinne and sinfull flesh: Oh graund captaine Christ, leade me and guide me I beseeche thee, defende mee from the plagues and subtilties whereof I am in danger, graunt that I may take all thinges that happen as I should doe, and setting mine eyes vppon thee onely, I may so goe forwarde in thy steps, as by nothing I be hindred but rather furthered, so that all my doings may attend to thy glorye, Amen.

WHen you are going thy journie, pray thus.

I Assuredly beleeue, oh my gracious protector, and

weeping-

weepingly confesse before thy diuine Maiestie, that this our like is as a pilgrimage, wandring in a wildernesse of misery, where, except thou doost guide our steps, we shall in sinne be euermore lost: From the Lord we came, and to the Lord we make our iourney: howbeit thorough many dangerous and perrilous wayes, which our cruell enemies haue and do prepare for vs, being now more then starke blinde by reason of sinne: oh sweete Christ, which art a most true loadsmane guide, put thou out thy hand, opē mine eyes, make thy high way known vnto me, which thou didst first enter into

to

to out of this corruptible life, and hast prepared the same for vs to immortallity. Thou art the way, lead vs vnto thy father by thy selfe, that all wee may be one with him, as thou and he together be one: shew me the way that I shal walke in, for I lift vp my soule vnto thee. Most mercifull father, thou art wonte to send to thy seruants & mē of simple harts, thine Angels to be their keepers, & (as it were) guides, as elder brethren, to watch vpon thy weake children: So didst thou to young Tobias, to Iacob, to Abrahams seruant, to Iosua, & many others, oh god, though we be much vnlike thē

so

(so many are our sinnes) yet for thine owne goodnes sake, send thy holy Angels to pitch their tents about vs: to hide vs from Sathan & his snares: to carry vs in their hands, that we come not into further danger then thou wilt deliuer vs out of, for thine owne sake.

When you come home againe, pray thus.

THere is nothing (oh lord) more like thy holy nature than a quiet minde: thou hast called vs out of the troublesome disquietnesse of the world, into that thy quiet rest and

and peace which the worlde cannot giue, being such a peace that passeth all mens vnderstanding: houses are ordained for vs, that thereby we might be defended from the iniury of the weather, from the cruellty of beastes, from disquietnes of people, and rest from the toyles of the worlde: oh gracious father, grant that my soule may still beare in memory, how toyful a returne, and how merry a returne it will be, to come to our eternall most quiet: and most happye home, then will all grieke and sorrow cease, and what soeuer is here pleasant and toyfull, the same is nothing but very

shadow in comparison of that which is to come. And likewise most gracious father that through thy great mercy my body may enter into this house from outward actions, but so, that it may become humble & obedient to the soule, & make no resistance against the same, that in soule and body, I may haue a godly quietnesse peace, to praise thy holy name, Amen.

Before you receaue your meate pray thus.

O thy most liberal welspring of beauty, thou gracious distributer of all good

gifts, how wonderfull is this mistery of thy workes, that dost sustaine the liues of man and beasts with these meates, surely this power is neither in the bread nor foode, but in thy will and word, by which word all things doe liue and haue their being.

Againe how great a thinge is it, that thou art able continuallye to giue sustenance to so many creatures? this is spoken of by the Prophet. All thinges looke vppon thee, and thou giuest them meate in due season, thou openest thy hand, and fillest with thy blessing euery liuing thing, these doubtlesse are woonderfull

worlkes of thy almightynes, I therefore hartely pray thee (oh most liberall Lord and faithfull father) that as thou by meate through thy word, doest minister life to these our bodies: euen so by the same word, with thy grace thou wouldest quicken our soules, that both in soule and body wee may please thee, till this our mortall carcase shal put on immortallity and we shall no more neede any further foode but thee onely, therefore oh my soule tast and see how good the lord is, praise his name, which feedeth and filleth thy mouth with good things, for thou (oh God) being most pure, giuest

pure

pure things, being holy giuest holy things, graunt therefore to vs thy grace, that we misuse not these thy gracious giftes giuen to our vse and profit: let vs not delight in these things, but let vs delight in thee from whom they come, as necessary for vs for a season, til we come vnto thee, grant vs to be conuersant amongst thy giftes, soberly, purely, temperatly, holily, because thou art so. Then shall we not turne that to the poyson of our soules, which thou hast giuē for the medicine of our bodies: but vsing thy benefits thankfully, we shall finde them profitable both in soule and body.

The Sinners

After your meate pray thus.

O thy maker of mankinde, and gouernour of the world, by corporal meats thou dost sustaine our corporal dayly life, ready otherwise to perrish: the which surely is a great worke: but yet this is much greater, more profitable and more holy, that thy grace (oh Jesus Christ) doth pleasure us from the death of the soule: for this life we ought much to thanke thee, & because thou dost prolong it with thy good giftes, who most hartely praise thee: how be it this life is but the way to eternall life,

like, which we humbly beseech thee for thy deaths sake, that thou wilt giue vs, and so shall we not onely giue thee (as wee may) thankes for a time for temporall things, but also eternall thankes for eternall things: oh graunt to vs these our desires for thy mercies sake, Amen.

At the Sunne going downe pray thus.

HOw vnfortunate, miserable, and vnhappye are they (oh Lord) frō whom thy sonne goeth downe, and giueth no light, I meane thy grace, which is alwayes cleare as the myddayr

darke night: vnto them is mid-day, which depart from thee: in thee is neuer night, but all-wayes day light most cleare: this corporall sunne hath his courses, now vp, now downe: but thou deare lord if we loue thee, art alwaies one: oh that this block, and vale of sinne were taken away from mee, that there might be alwayes cleare day in my minde.

When candles be light, pray thus.

LIghten our darknes we beseech thee (oh Lord) for most thick & dark clouds doe couer our mindes, except thy

thy light oh Lord, doe driue them away: Thy Sunne (oh most wise worker) is as it were a fier-brande to this world: Thy wisdome whereby light cõmeth both to soule and body, is a firebrand to the spirituall world. After day, when the night commeth, thou hast giuen for the remedy of darknes a candle: after sinne, for the remedy of ignorance, thou hast giuen thy doctrine, which thy deare Sonne hath brought vnto vs: oh thou that art the author and maister of all truth, & art the true light, make vs to see, that the dimnes of our mindes may be driuen cleane away: lift vp the light

light of thy countenance vpon vs, and send ioy and gladnes into our hearts, for thy word is a lanthorne to my feete, and a light vnto my pathes, oh then be my guide therin sweet Lord for thy deare sonnes sake.

When you go to bed pray thus.

GRant gracious God, that I may with Ioseph put of my prison aparell, and put on new, for this our like & weake knit body, by reason of sinne, by little and little shall bee dissolued, and so shall bee restored to the earth from whence

whence it was taken: then will be an end of this vanity which by our folly we haue wrought to our selues: oh most meeke father, so do thou vnite me, for thou art he that hast knit these weake members together, that I may perceaue my selfe to be looſed and diſolued, and so may remember both of whom I was made, and also whether I must goe, least I bee vnprouided vnto thy tribunall seate.

The day being new ended, men giue themselues to rest in the night, and so this finished: wee shall rest in death. Nothing there is heere to be seene that is more

like

like this life, then euery day: nothing more like death, then sleepe: nothing more like to our graue then our bed: oh Lord our keeper and defender grant that now I laying me downe to rest, being vnable to keepe my selfe, may be preserued from the crafts and assaultes of the wicked enimye: and grant further, that when I haue run ỹ race of this life, thou wouldest of thy mercy call me vnto thee, that I may liue and watch with thee for euermore: and now gracious God giue me leaue to take my rest in thee, and bring to passe that thy goodnes may be euen in sleepe before mine eies, that

sleep-

sleeping I be not absent from thee, but may haue my desires to draw mee vnto thee, and so both soule and body may bee kept pure and holy for euermore: therefore I will lay me downe in peace, and take my rest.

When you feele sleepe to be comming, pray thus.

O Iesus Christ, sonne of the euerliuing God, my watchman and keeper, take me into thy protection, grant that my body sleeping, my minde may watch in thee, and be made merry by some sight of that celestial, and heauenly

The Sinners

vnruly life, wherein thou art the king and prince, together with the father and the holy ghost where the angells and holy soules be most happy citizens: oh purifie my soule (sweet Jesus) and keep cleane my body, that in both I may please thee, sleeping and waking for euer and euer, Amen,

A generall confession of sinnes to be said at all times.

IF we acknowledge and confesse our sinnes, God is mercyfull, and will forgiue vs, therefore most mighty god & iust iudge, in most penitent sort

fort we here confesse our former offēces, before thy deuine maiesty, and also we acknowledge, that we are miserable sinners, conceaued and borne in sinne, so that in vs there is no goodnes, for the flesh euer more rebelleth against the spirit, whereby wee continually transgresse thy holy precepts and commaundement, and so purchase to our selues, though thy iust iudgements, eternall death and damnation: notwithstanding (oh heauenly father) for as much as we are displased with our selues, for the sinnes wee haue committed agaynste thee, and doe vnfaynedly re-

repent vs of the same, we most humbly beseech thee for Jesus Christs sake, to shew thy mercy vpon vs, to forgiue vs all our sinnes, and to increase thy holy spirit in vs, that acknowledging from the bottom of our harts, our own vnrighteousnes, may from henceforth not onely mortifie our sinfull affections but also bring forth such fruites as may be agreeable to thy most blessed will: for thy spirit doth assure our consciences that thou art our mercyfull father, and so louest vs thy children, through thy sonne Jesus Christ, that nothing is able to remoue thy heauenly grace and fauour from

from vs to thee: therfore with the Sonne & the holy Ghoast be all honour and glory world without end, Amen.

Heauenly meditations, meete for euery Christian to looke into.

FIrst of all (oh thou sinfull sinner) thinke that man consisteth of soule and body, and that the soule is from heauen heauen[illegible] firme and immortall, [illegible] from the earth [illegible] and mort[illegible]

And ag[illegible] that by faith which is [illegible] seed, you receaue more and more, the

spirit of sanctificatiō, through the vse of gods word and earnest prayer, to illuminate your mindes, vnderstanding, iudgment and reason, and to bow, forme, frame, and inflame your affections, with loue and power to doe that which good is, and therefore vse you the meanes accordingly.

Thinke that by this spirit, you are through faith coupled to Christ as a liuely member, and so to God, and (as it were) made one with him: and by loue, which springeth out of this faith, you are made one also with all that bee of God, and so you haue fellowship with God & all good men that

that euer were or shall be, in all the good that God and all his saints haue or shall haue.

Thinke that as by faith and loue, through the spirit of god, you are now entred into this fellowshipp (the blessednes whereof no toung can tell) so after this life you shal first in soule, and at the last day in bodye also, enioye for euer the same society most perfectly, which now is but begun in you.

Thinke then of your great negligence, that doe so little care for this your happy and blessed estate: Thinke vppon your vngratytude to Almighty God for making

you, redeeming you, calling you, and so louingly adopting you: Thinke vpon your folly in delighting so much in earthly and bodely pleasures: thinke of your deafnes and blindnes, which heare not God, nor see him, he calling you louingly, by his workes, word, and sacraments, thinke vpon your frowardnes, which will not bee led of God and his spirit:

Thinke vpon your forgetfulnes, and inconsideration of your heauenly estate, how your body is the temple of the holy Ghoast, your members are the members of Christ, the whole world and all things therein are your owne. Therfore

say vnto your soule : oh my soule, arise, follow God, contemne the world, purpose wel, and pursue it , long for the Lords comming, be ready and watch that he come not vpon thee at vnawares : And for as much as you must liue to gods pleasure, see the vocation and state of your life, whereunto God hath called you, & pray to him for grace, knowledge, and habillity, to take the most profitable things in hand, well to beginne, better to go on and best of all to end the same, to Gods glory and the profit of of your brethren, and thinke that time lost wherein you speake not, or do not, or at the

least thinke not something to Gods glorie, and the commoditie of your brethren.

Thinke with your selfe, how vainely most part of men are occupyed: how many wayes they trouble and comber themselues, thereby much alliana-ting their mindes from the knowledge and cogitation of that which they should most esteeme, and so become a let & an offence to others: as in going abroad, you will see that your apparrell be seemelye in the sight of men: so see how seemelye you appeare in the sight of God.

Thinke something, how we are strangers, from our coun-

trie,

trie, from our home, from our originall, I meane from God. Againe, thinke vpon our madnesse, that do linger and loyter so gladlye in this our iourney and pilgrimage, allo how foolish we are to fancie things which we cannot carry with vs, and to contemne conscience which will alwayes be a companion to vs, to our ioye, if it be good, but to our great shame, griefe and sorrowe, if it bee euill and corrupte. Finallye, how vnnaturall we are, which hath so little a minde and desire to bee at home, to bee with our onely Father, master, fellowes and friends.

Think a litle how great gods power is that made vs, and also thinke how his wisdome is to preserue vs, but most of all thinke how many thinges are giuen to our vse: how wonderfull it is to giue vs life, but most of all to aduance to mortallity the life of the soule by his onely beck: likewise thinke that God by his prouidence for thy body would haue thee to confirme thy faith, of his prouidence for thy soule.

Thinke that the meates and drinkes set before you, are giuen to you to vse and not to abuse: thinke that they are giuen to profit and not to hurt you, thinke that they are not giuen

giuen to you alone, but vnto others also by you: in eating and drinking, thinke that you do but feede the wormes, remember the poore prisoners, the sicke, the afflicted the widdow, and the fatherlesse, as though you were your selues in their case: Thinke vpon the foode of your soules, Christs body broken, and his bloud shed desire the meate that lasteth forever: labor for it. And so you shall receyue it.

Thinke also that God hath giuen thee his blessing of food and sustinance, & thereto time, that thou mightest repent, and to seeke his glory and the cõmodity of thy brethren, therfore

for be dilligent therein, but first pray for grace well to begin: againe think how thou hast beene perteker of other mens labours, as of the husbandmans, the millners, the bakers, the brewers, the butchers, the cooks and such like: so therefore that thou be not a droane Bee, but rather such a one as may helpe the hiue: if God haue welfed thy body, which he loueth not but for thy soules sake, how can it bee then but that hee will bee much more ready to feede thy soule: therfore take a conrage do thee and go to him for grace accordingly.

Thinke that as we are not

for

ſorry when ẏ ſun goeth down, becauſe wee know that it will riſe againe, euen ſo, wee ſhould not ſorrow for death: although the ſoule and body do part a ſunder, yet ſhall they returne and come together againe in moſt glorious wiſe: So long as the Sunne is vp, wild beaſtes keepe their Dennes, fores their borowes, and owles their holes: but when the Sunne is downe, they come abroade: So wicked men and hipocrites keepe their dennes in the time of the goſpell, but being taken away, then ſwarme they out of their holes like Wees and practiſeth our deſtruction.

Thinke also, that as the troublesome day is past, and night come, and so rest and quietnes and pleasant sleepe, which maketh most excellent princes and poore wretches alike: euē so after the tumults, troubles, temptations, and tempests of this life: they that beleeue in Christ haue prepared for them an heauen, and rest most pleasant and ioyfull: as you are not afraide to enter into your bed, and to dispose your selfe to sleepe: so be not afraide to dye, but rather cheerfully prepare your selfe therunto: thinke euery night, ỳ you are nearer your end by one dayes iorney then you were in the morning.

And

Sacrifice.

And finally, let vs thinke, that as we do willingly put off our garment at night, because we shall receiue them againe whē the night is past: so we should not vnwillingly forsake our bodyes when God by death shall call vs, because we shall receiue them againe, in the resurrection of the iust, to the which place the Lorde of his grace bring vs all, Amen.

A prayer for a woman with Childe.

IN all thy workes (great God of Israell) thou art most wonderfull, & what soeuer thy good pleasure is, that

that dooſt thou eaſily bring to paſſe: neither is there any thing impoſſible with thee, that thou wilt haue done: and albeit this thy Almighty power ſheweth it ſelfe aboundantlie in all thy workes, yet in conceiuing, forming, & bringing forth of mã, it ſhineth moſt euidently. At the beginning (oh father) when thou madeſt man and woman, thou commaundeſt them to increaſe, multiplye, and replenish the earth, if through the craftie inticements of Sathan they had not tranſgreſſed thy commandement, by eating the forbidden fruite, the woman whome thou haſt appointed, to be the inſtru-

instrument and vessell to conceiue, nourish, and bring forth man thorough thy wonderfull workmāship, had without any labour, paine, or trauaile, brought forth her fruite.

But that which thy goodnes made easie, sinne & obedience hath made harde, painfull, dangerous, and without thy speciall helpe and succour impossible to be brought to passe: So that now all women bring forth their children in great sorrows & troubles. Notwithstanding that which thorough their owne imperfection and feeblenes, they are not able of themselues to passe, thou thorough thy vnspeakable power

makest

makest easie in them, and bringest vnto a ioyfull end: we therefore being fully perswaded of thy fauour and goodnes, of thy present helpe, and thy sweete comfort, in all miseries and necessities, knowing also by the testimonies of thy holy word, how great and intollerable the paines of thē are that trauaile with child, if through thy tender mercy they be not mediGated and eased: most humbly pray thee for Iesus Christs sake thy sonne our Lord, to helpe and assist this thy seruant now in trauaile and labour, that by thy Almighty power, she may safely bring forth, that which by thy good-

goodneſſe ſhe hath conceiued, and that thy louing kindneſſe may make that eaſie and tollerable vnto her, which ſinne hath made harde and painfull.

Eaſe (Oh Lord) the paines which thou moſt righteouſlie haſt put vnto her, and all women for the ſinne and diſobedience of our Grandmother Eue, in whome all we haue ſinned: Be preſent with her in her trouble, according to thy mercifull promiſe: giue her ſtrength, and make perfect, that which thou haſt ſo graciouſlie begunne. Let thy power be ſhewed no leſſe in the ſafe bringing forth, then in the wonderfull forming and fa-

The Sinners

shloning of that she beareth: make her a glad and ioyfull mother, that she through thy goodnesse being safely deliuered, and restored to health againe, may liue, and praise thy blessed name for euer.

A prayer for the sicke.

O thy God my creator, preseruer and euerlasting defender, which according to the multitude of thy mercyes, doest so put away the sinnes of those which truely repent, that thou remembrest them no more: open thine eyes of mercy and looke vpon this thy

thy ſicke ſeruant, who moſt carneſtly deſireth pardon and forgiuenes: renue in him (moſt louing father) what ſo euer hath been decayd by the fraud and mallice of the diuell, or by his owne will and carnall deſires.

Preſerue and continue this ſicke member in the vnity of thy church: conſider his contrition, accept his teares, aſſwage his paine, as ſhall bee ſeene to thee moſt expedient and neceſſary for him: and for as much as he putteth his full truſt and confidence onelye in thy mercye, impute not vnto him his former ſinnes, and offences but take

him vnto thy fauour through the merries of thy most dearly beloued sonne Iesus Christ.

A prayer to be said at the houre of death.

O Lord Iesus Christ which art the helpe of all men liuing, and the euerlasting life of them that die in thee: I wretched sinner doe submit my selfe, wholy vnto thy most blessed will, and being sure that the thing cannot perish, which is committed vnto thy mercy, willingly now I leaue this fraile and sinfull flesh, in sure hope that thou wilt in better wise, restore it

againe to rise at the latter day in the resurrection of the iust.

I beseech thee most mercyfull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptations, and defend me with the buckler of thy mercy against all the assaules of the deuill.

I see and acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope, and trust is in thy rich mercy and goodnes, I haue no merits or good workes which I may alleadge before thee: of sinnes and euill workes (alas) I see a great

heape: but yet through thy mercy, I truſt to be in the number of them to whome thou wilt not impute their ſinnes, but wilt accept and take me for righteous and iuſt and to be an inheritour of euerlaſting life.

Thou mercyfull Lorde waſt borne for my ſake: thou dideſt ſuffer both hunger and thirſt for my ſake, thou didſt teach, pray, and faſt for my ſake: thou ſuffereſt moſt greeuious paines and torments for my ſake: finally thou gaueſt thy moſt precious bodye and bloud to bee ſhed on the croſſe, for my ſake.

Now moſt ſweete Sauiour and redeemer, let all theſe things profit me, that thou of thy great goodneſſe and mercy freelye haſt done for mee, which haſt giuen thy ſelfe for mee: let thy bloud cleanſe and waſhe away the ſpottes and foulneſſe of my ſinnes and tranſgreſſions: let thy righteouſneſſe hide and couer my vnrighteouſneſſe: let the merits and paſſion of thy bloud ſhedding bee the ſatisfication for my ſinnes: giue me Lorde thy grace that the faith of my ſaluation in thy bloud waue not in me, but may euer be firme and conſtant:

that the hope of thy mercy and life euerlasting neuer decay in me: that loue war not colde in me: finally that the weakues of my flesh be not ouercome with the feare of death: oh grant me (most mercyfull sauiour, that when death hath shut vp the eyes of my body, yet the eyes of my soule may still beholde and looke vppon thee: and when death hath taken away the vse of my toung yet my hart may cry and say: Lord into thy hands I commend my soule Lord Iesus receiue my spirit.

Sacrifice.

A Meditation of death and the commodities it bringeth.

WEepe and lament oh my sad soule, for thou hast lived in a wilderness of woe and nothing is now resident in this world but care and misery: what other thing do we looke for dayly in this present life, but heape sinne vpon sinne, & hoard trespasse vpon trespasse? so that this day is worse alwayes then yesterday, by increasing of dayes, so of sinnes, and therefore thy indignation good lord is iust against vs: but when we

we shall be let goe out of pri-
son of this body, and so taken
into thy blessed company, then
shall we be in most safetye of
immortallity and saluation:
then shall come vnto vs no
sicknes, no neede, no paine, no
kinde of euill to spoyle our bo-
dies, but what so euer good
we can wish that shal we haue,
and what soeuer wee loath,
shal be farre from vs: oh deare
father, that we had faith to
behold these things accordingly: oh that our harts were
perswaded thereof, and our
affections inflamed with the
desier of them: Then should
wee liue in longing for that,
which now wee must loath:

oh

oh helpe vs, and grant (that wee beeing ignorant of things to come) (and of the time of our death) my so line and finish our iourney heere, that wee may bee ready, and then depart, when our departing may make most to thy glory and our comfort through Christ.

What is this life, but a smoake, a vapoure, a shaddow, a warfare, a buble of water a worde, grasse, a flower: that thou shalt dye it is most certaine and sure, but the certaine time no man can tell when. The longer that in this life thou dost remayne a liue, the more thou

thou sinnest: which will turne to thy more paine. By cogitation of death, our mindes bee often (in a manner) oppressed with darknes, because we doe remember the night of the body, forgetting the light of the minde, and of the resurrection.

Hereto remember the good things, that after this life shal ensew, without wauering, in certainty of faith, and so shall the passage of death bee more desired. It is like a sayling ouer the sea, to thy home and country: it is like a medicine of purgation to the health of soule and body: it is the best phisitian: it is like to a womans trauale, for as the child being

being deliuered commeth into a more large place, then the wombe wherein it did lie before, so thy soule being deliuered out of thy body, commeth into a much more larger and fairer place, euen into heauen, to which place the Lord bring vs all, Amen.

A Meditation of Gods mighty power, beauty and goodnes.

BEcause thou Lord would haue vs to loue thee, not onely doest thou will, intice, allure, and prouoake vs, but also dost comm[illegible]und vs so

but also doeth commaund vs so to doe, promising thy selfe vnto such as loue thee, and threatning vs with damnation if we doe other wise: wherby we may see our great corruption and naughtines, and also thy exceeding great mercy towards vs.

First, concerning our corruption and naughtines, what a thing is it, that power riches authority, beauty, goodnesse, liberallity, truth, iustice, (all which thou art good Lord) cannot moue vs to loue thee? what soeuer thinges wee say fayre, good, wise, mighty, are but euen sparkles of thy power: for to the end thou might-

test

test declare thy riches, beauty, power, wisedome, and goodnes, thou hast not onely made, but stil doest conserue all creatures to be declarers, and setters fourth of thy glory, and as a booke to teach vs to know thee.

How fayre thou art, the beauty of the Sunne, Moone, starrs, light, flowers, riuers, fieldes, hills, birdes, beasts, men and all creatures, yea the goodly shape and forme of the whole world doth declare.

How mighty thou art, oh my Lorde God in all thy workes, wee are taught and instructed by the creation

of

of the world euen of naught, by gouerning the same, by punishing the mighty wicked giants thereof: by ouethrowing their deuises, by repressing the rages of the sea within his bownds: by stormes, tempests and fiers: these and such like things declare vnto vs thy almighty and terrible power, whereby thou subduest all things vnto thee.

How rich thow art, this world, thy great, and infinite treasure house doth well declare, what plenty is there, not onely of things, but also of euery kinde of thing: yea how doost thou yearly multiplie these kindes, how many seedes

dost

doest thou make of one seed: yea what great increase doest thou bring it vnto? These cannot but put vs in remembrance, of the exceeding riches that thou hast: for if to thine enimies which loue thee not, if to them thou giuest so plentyfully thy riches here, what shall wee thinke that with thy selfe thou hast laid vp for thy friends.

How good thou art, all creatures generally and perticulerlye doe teach: what creature is therein the woorld, which thou hast not made for our commodytie? I will not say how thou mightest haue made vs creatures without

sence or reason, if thou hadst would: but amongst all other thy benefits, none dooth so much teach vs thy great loue and fatherly kindnesse towarde vs, as doth the death of thy most dearely beloued Sonne Iesus Christ, who suffered the paines and terrors thereof, yea, and of hell it selfe for our sakes. If this thy loue had been but a small loue, it would neuer haue lasted so long, nor Christ should neuer haue dyed.

A pray-

Sacrifice.

A prayer for our redemtion in Christ.

O thy God, king of euerlasting glorye, riche in mercy and of great goodnesse, father of our Lorde Iesus Christ, and God of all consolation, haue mercy vpon vs, and heare our prayers, we humbly beseech thee, for thy deare sonne Iesus Christes sake, for his merits and cruell death he suffered, to deliuer vs from eternall death and the power of darknesse, send into our harts thy spirit of truth, to worke in vs a true, liuely, and stedfast faith, that the cleare light and brightnesse of thy

Gospell, the glorye of Christ may shine vnto vs, and lighten our mindes, that wee may learne and vnderstand the woonderfull and vnspeakable riches of the mistery of our redemption in Christ and by Christ.

O father of glory, giue vnto vs the spirit of wisdome, and bring vs into the true knowledge of this thy beloued sonne Iesus Christ, and the knowledge of thy selfe: open and lighten the eyes of our mindes & vnderstanding, that we may know what the hope is whereunto thou hast called vs, and how riche the glory of thine inheritance is vpon thy saints,

saints, & the exceeding greatnesse of thy power towardes vs: that by true faith, by vnderstanding and knowledge of thy eternall wisdom (which is in Iesus Christ) we may be indeed as we are called, true Christians, and vnfained professors of thy holy name, to worship thee in spirit & truth, and to set foorth the glorye of thy grace, giuē to vs in Christ Iesus our Lord.

O deare father, write in our harte, loue of thy law, hate to all sinne, thankefulnesse of heart, and continuall heate of thy holy spirit, for thy sonne Iesus Christs sake, to whome with thee and the holy Ghoast,

The Sunners

be all honor, maiestie, glorye, thankes, rule and dominion, for euermore, Ameu.

A thanksgiuing for the same, and a prayer for the increase of faith.

ALL glorye, praise, and eternall thanks be giuen vnto thee (deare God and Father of our Lorde Iesus Christ, which hast blessed vs with all spirituall blessing in heauenly things by Christ, in that thou hast chosen vs in him before the foundation of the world was laide, that we should be without blame before thee thorough him: by whom

whom we haue redemption thorough his blood, euen the forgiuenesse of our sinnes: in whom after we hore the word of truth, the gospell of our saluation, wherein we beleeued, we were sealed with the holye spirit of promise, which is the earnest of our inheritance, which spirite hath, as dooth beare witnesse vnto our spirits, that we are thy children, and therefore cryeth in our hearts: Abba Father. And thou most Gracious Father, when thou hast once giuen the earnest penny of our saluation in our hearts, thou doost not repent thee of thy guifte and calling, neither wilt

thou at any time breake thy couenant of grace and mercy in Christ thy sonnes merrits, confirmed in vs by that seale and loue taken.

For what though wee bee weake in our beleefe, shall our beleefe make thy promise of no effect? No, thou wilt alwayes be found true, but all men are lyers: and yet Lord, thou dooſt moſt graciously beholde and accept, be it neuer so little a sparke of fayth: we say therfore and cry vnto thee, with one that wept and sayd: I beleeue Lord, helpe my vnbelieefe: yea that title, be it neuer so little, is thy meere guift also: the which as thou hast

hast begunne, so most mercifull Lord) increase the same more and more, to the peace and comfort of our conscience, and the glory of thy name thorough Jesus Christ, Amen.

A meditation of the iudgement day.

O My Jesus the Sonne of the euerliuing God, by whome all things were made, are ruled and gouerned: as of thy loue for our redemption thou didst not disdaine to be our mediator, and to take vpon thee our nature in the wombe of a virgin, purely

purely and without sinne, by the operation of thy holy spirit, that both thou mightest in thine owne person, wonderfully beautifie and exalte our nature, and worke the same in vs also, first abolishing the guiltinesse of sinne by remission, then sinne it selfe by death, and last of all, death by raising vp againe these our bodyes, that they may be like to thine owne glorious and immortall body, according to the power, wherewith thou art able to subiect all things vnto thee, as (I say) of thy loue for our redemption thou becammest man, and that most poore and afflicted vppon

earth

earth, by the ſpace of three and thirty yeares at the leaſt, (for vs moſt wicked ſinners) in moſt humillity, and payedſt the price of our ranſome by thy moſt bitter death and paſſion (for the which I moſt hartely giue thankes to thee) ſo of the ſame by loue towards vs, in thy good time, thou wilt come againe in the clowdes of heauen, with power and great glorye, with flaming fier, with thouſandes of Saintes, with Angels of thy power, with a mightie crye, ſhoute of an Archeangell, and blaſte of a Trumpet, lodainelye as a lightning, which ſhineth from the

Eaſt

East to the West, from the Northe to the South, which things will come when men thinketh least thereof: euen as a theefe in the night, when men be a sleepe, thou wilt come (thus sodainelys in the twincklinge of an eye, all men that euer haue beene, be, or shall be, with women & children, appearing before thy tribunall seate, to render an accompt of all things, which they haue thought, spoken, or done against thy lawe, openly and before all Angels, saints, deuils, and so to receiue the iust rewarde of thy vengeance, if they haue not repented and obeyed thy Gospell,

and

and so depart from thee to the deuill and his Angels, and all the wicked which haue euer beene, be, or shall be, into hell fier, which is vnquenchable, and of paines intollerable, easeleſſe, endleſſe, and hopeleſſe, euen from the face of thy glorious mighty power.

But if they haue repented and beleeued thy glorious gospell: if they be found watching with their lampes and Oyle in their hands: if they be found readye apparrelled with the wedding garment of innocencie: if they haue not hardned their hearts, and hoarded vp the treasure of thy vengeance in the day of wrath to be

reuea

reuealed, but haue vsed the time of grace, the acceptable time, the time of saluaiton, that is the time of this life, in the which thou stretchest out thy hand, and spreddest thine armes, crying and calling vnto vs to come vnto thee, which art meeke in heart, and lowlie, for thou wilt ease all them that laboure and are heauie loaden: if they haue visited the sicke and prisoners, comforted the comfortlesse, fedde the hungrie, cloathed the naked, lodged the harborlesse: if they haue not loaded their hearts with gluttonye, and surfetting, and cares of this life: if they haue not digged

and

and hidde their tallent in the ground, dooing no good therwith, but haue beene faithfull to occupie thy guifts to thy glorie, and here washed their garments in thy bloud, by hartye repentance: Then shall thy angells gather them togeather, not as the wicked, which shall be colected as faggots and cast into the fier, but as the good wheate that is geathered into the barne: then shall they be caught vp to meete thee in the clouds. Then shall the corruptible body put on incorruptiõ: then shal they be indued with immortallity, & glory: then shall they be with thee, & go whether thou goest: then

then shall they heare spoken from thy mouth : come yea blessed of my father, possesse the kingdome prepared for you from the beginning : Then shall they be set on seates of majesty, iudging the whole world: then shall they raigne with thee for euer, then shall God be all in all with them, and to them : then shall they enter and inherit heauenly Jerusalem, and the glorious restfull land of Canaan, wher is alwayes day & neuer night, where is no manner of weeping, teares, infirmities, hunger, colde, sicknes, enuy, malice, nor sinne: but alwaies ioy without sorrow, mirth with-

out

out measure, pleasure without paine, heauenly hermony, most pleasant mellody, saying and singing, holy, holy, holy, Lord God of hostes.

Finally the eye hath not seene, the eare hath not hard, neither hath it entered into the hart of man, that they shal then inherit, and most surely inioy, although here they bee tormented, prisoned, solicited of Sathan, tempted of the flesh, and intangled with the world, where through they are inforced to cry: Thy Kingdome come: come Lord Iesus: how amiable are thy tabernackles? now lettest thy seruant depart in peace: I desire to

be dissolued, and to be with Christ: we mourne in our selues waighting for the deliuerance of our bodies.

Oh gracious Lord when shall I finde such mercy with thee, that I may repent beeleeue, hope, and looke for these thinges, with the full fruition of those heauenly ioyes which thou hast prepared for al them that feare thee, & so rest with thee for euer more.

A prayer of repentance, against Gods heauy vengeance for sin.

Oh Lord enter not into iudgement with thy seruants:

wants: for if thou do, there shal no flesh be saued in thy sight: we thy children heere vpon earth, confesse and acknowledge (oh Lord) that it is our sin which hath mooued thee to wrath, and to shew such fearefull tokens of thy displeasure towardes vs, in these our daies: first with fire from heauen, betokening thy hoote burning indignation and wrathfull displeasure for the sinne which aboundeth in vs at this daye: then with such horrible and monsterous shapes against nature, as were neuer seene here in these our dayes, or at any time before vs: which vs betoken to

vs no other thing, but thy plagues to come vpon vs for our degenerate & monstrous life and conuersation: and besides all this, by great mortality, plague, and pestilence, thou hast terible threatned vs, fatherly warned vs, and mercifull? called vs to repentance: The axe is set to the tree, and if we be not as rotten members without all sence and feeling, we may perceaue our fearefull distruction to be at hand, (vnlesse we speedily repent and turne to thee) because we haue beene so long taught out of thy most holy word, and yet no fruites of repentance, & christian life will appeare.

Woe

Woe and alas to these our dayes, that neither preaching by word most comfortable, nor preaching by the fire most terrible, nor preaching by monsters most strange and vgly, neither yet by plagues and pestilence most horrible, will stir vp our stony harts, and awak vs from our sinnes.

We greatly feare (oh Lord) that the Turkes, with all the rest of the vnfaithfull, will condemne vs in the latter day: which if they had beene so long instructed by the comfortable preaching of thy word, and sweete promises of thy gospel, or had seene the woonders which we haue seene, no doubt

their righteoulnes wold haue shined at this day, to our great shame and confuſion: Thou hast no leſſe warned vs (oh Lord) of thy fearefull diſpleasure and heauy plagues at hand for our great wickednes than thou didſt the Iſralites of that horrible deſtruction which came vpon them: whom thou firſt in mercy didſt call to repentance by the preaching of thy word, but when no warning would ſerue, thou didſt ſend them monſtrous things and fearefull tokens to declare what thy viſitation was not far of: but they like vnto vs at this day did alwaies interpret theſe things after the imagi-

nations

nations of their owne vayne harts, promissing to thēselues peace, when distruction houng ouer their heads.

Which thinges when wee doe call to minde it maketh vs to tremble and quake for feare of thy iust indgements: for if thou hast thus dealt with thine owne deare & chosen children in token of thy great wrath and indignation agaynste sinne, what shall wee looke for, who doe no lesse deserue thy fearefull scourge, but liue as though there were no God at all to bee reuenged vpon vs, and to punish vs as seemeth best vnto his deuine wisedome and maiestie, for all

our sinnes: it maketh vs to feare and cry inwardly in our soules: Come Lord Iesus, holy and true in all thy doings, and shorten my dayes: bring this our pilgrimage to an end: suffer vs not to heape sinne vpon sinne vnto the day of vengeance, least we be caught vp amongst the number of the wicked and reprobate, which shall neuer see thy louing countenance, it maketh vs to cry (oh Lord (let thy kingdome come, and end this our sinnefull life, wherein we do nothing but prouoke thee to wrath: correct vs not (oh Lord) in thy indignation, neither chasen vs in thy heauy displeasure: and

thaugh

though to vs belongeth nothing but shame and confusion, though our offences haue deserued to bee visited with the rod, and our sinnes with scourges : yet in thy mercy (Lord) and with fatherly correction chasen vs, and thy louing kindnes take not away from vs:

To thee we flie for succour, vnder the winges of thy mercy, shall be our refuge, vntill thou turne thy wrathfull countenance frō vs, we know that thy mercy is aboue all thy workes, and euen as great as thy selfe. Therefore will wee say with holye Iob: though thou kill vs, yet will we trust in

in thee.

Thou camest to comfort and pluck out of the dungion of hell such wretches as we are, thou art the good Samaritayne that camest to heale our deadly wounds: thou art that good phisition that camest to cure our mortall infirmities: thou art the good shepheard that camest to seeke vs wandring and lost sheepe, and to bring vs to the fould againe: and more then that, thou art our brother, flesh of our flesh, and bone of our bones, which hast tasted of our infirmities, felt our temptations, and borne the burthē of our sinnes: therefore at thy handes wee

looke

looke for mercy against the day of vengeance and though thou punish vs, yet our hope is and euer shall be that thy rod shall no further touch vs, then shall make to thy glory and our cõmoditie, and to the strengthening and increasing of our faith.

Let this thy preaching sundry wayes (oh Lord) be sufficient for our warning and graut that wee may speedely, and from the botome of our harts repent, indeuoure to doe thy righteous and blessed will reuealed in thy worde, and frame our liues according to the same, that wee may heare liue in thy feare all the

dayes

dayes of our life, and after this our sinfull race is ended, may dwell with thee in thy blessed kingdome, through the merits and death of Jesus Christ our onely redeemer. So be it.

A praier to bee said before the receauing of the communion.

O Lord Jesus the sonne of the everliuing God, who when we through the fal of our first father, were made subiect to the snares of sinne, bounds of death, and tirrany of Sathan, wherin according to the corruption of our nature and

and iuſtice of thy father we had continued, hadſt not thou vouchſafed to pacifie him, and purge vs: grant I humbly beſeech thee euen for thy deaths ſake, to inſtill into my hart the gift of thy grace, wherby approach'ng vnto thy ſweet banquet of thine holy body and bloud, which thou vouchſafeſt to giue for the redemption of vs miſerable ſinners, I may by faith eate and drinke the ſame, and be made a fit and faithfull member of thy miſticall body, not laying aſide the cars of thine obedience loue and patience, that the moſt precious body of thine be not giuen, nor thy

bloud

bloud shed for me in vain, but may direct the whole course of my life by thine holy spirit: according to thy heauenly will in all thinges, that after this life ended, I may appeare before the tribunall seate of thy high heauenly maiesty, as a faithfull member of thine, and enioy that heauenly inheritance, which thou our heade and guide hast purchased for all true beleeuers in thee.

A meditation vpon this prayer.

BEfore thou presume to come to this holy table, forgiue all men that haue offended thee, (not for a time) but

but euen from the bottome of thy hart, to be at one with all men in perfect charity, entire in faith, putting away all hipocrysie dissimulation, doubt and vnstaedfastnes, being prepared in earnest and harty prayer ioyned with true repentance and purpose of amendment, that thou maiest faithfully eate the body and drinke the bloud of Christ, in the remembrance of his bitter passion for the clensing of thy sinnes, that thou mayst through his mercy and wounderfull kindnesse be receaued into the number of those whome from the beginning of the worlde he hath chosen for his, and

and by their obedience he accompteth worthy to bee his, and so possessing that peace in thy soule which passeth the vnderstanding of man, thou mayest yeeld praise and thankesgiuing vnto our Jesus Christ thy redeemer, and onely author of thy saluation, in the congregation of the faithfull, without intermission.

At the receauing of the bread, say thus.

VOuchsafe oh sweete Jesus, that as thou hast giuen thy flesh to be the bread of eternall saluation: so vouch-

vouchsafe to worke in me a liuely faith, that I receauing the same may be, and euermore continue in thee and thou in me, Amen.

At the receauing of the cup say thus.

O My Lord vouchsafe that as thy bloud was shed, to wash me a sinner from the corruption of olde Adam: so grant that it may, through a liuely faith take affect in me, wash me from the filth of sin, and renew in mee the fruites of thy righteousnesse, that I may become a fit member of thee, liue and dye in thee, Amen.

The Sinners

A praier to be said after the receauing of the communion.

O thy omnipotent and most mercyfull father I thy silly creatures do giue thee harty thankes, for thy vnspeakable fauoure and louing kindnes, in feeding me at this time with the spirituall foode of the body and blood of thy sonne Iesus Christ whome thou vouchsafest to send for our redemption into this miserable worlde and to giue him euen to the death: in remembrance whereof vntill his second comming, hee hath willed vs to eate his bodye and drinke

drinks his bloud, to the end by faith wee should bee united and knitte vnto his bodye, being washed from all our sinnes to lead a new life, grant I humbly beseech thee for his sake, to indue vs with thy holy spirit, whereby hereafter casting aside the workes of darknes, we may walke in the true light of thy holy gospell, in the number of thy chosen, waighting faithfully when he shall come againe, for our deliuerance out of this miserable and transitorye life: and whilst wee liue heare, vouchsafe vs to bee partakers of that his holy institution, and through thy holy spirit leade

our liues according to thy heauenly will in all thinges: keeping our bodyes vndefiled, as fit receptakles for so heauenly foode, that our soules may enioy (by faith) the benifit of the mistery there of, according to thy heauenly prouidence, through Iesus Christ our sauiour and redeemer.

A meditation vpon the same.

VSe not the manner of many people, who in the day, wherein they repaire to the holy table of the Lord not onely lightly esteem the waightines of the matter

but

but lewdly giue themselues to wanton company, gading here and there to banquets tauerns and loosely (aboue all other dayes) giue themselues to wanton behauiour: but remember the promise that thou hast made to God, to become a new man, to leaue all wantonnes, and to cleane vnto godlynes of life: Be not like the dog that turneth to his vomit, or the sow to hir wonted wallowing in the durt of sin, but be holy as your heauenly father is, seeke the kingdome of God and the righteousnes thereof and all things shall be giuen you, & as the true members of Christ, in the end wee

The Sinners
shal raign with him eternally.

A prayer to be said, by him that is in trouble.

MY God, my God, vouchsafe to turne thy louing kindnes, & fauourable countenance towards me thy poore creature, whom for my sinnes thou hast brought low, and cast into contempt of the world, & mine enemies laugh and reioyce thereat, in so much as I am become like an Owle in the desert, that the birds of the aire gaze and wonder at: my estate is altered, my ioye is turned into scarcety, my wealth into want, my plenty into pouerty, and my ioy into sorrowe

sorrow and sadnes.

Oh sweete lord, my prosperity is turned into aduersity, my friends haue forsaken me: and wher they haue often promised to helpe me, they do not onely, not performe the same, but disdaine my company, they loath & abhorre my presence: I am vtterly refused of al my acquaintance, & they that were before my familliars are now my deadly foes who shake their heads at me, crying out & saying, there, there, so would we haue it, now God hath forsaken him: euen such like greeuious torments am I forced to beare at the hands of such as would gladly eate me vp:

but thou ſweete Lorde ſeeſt how I am clapt vp in cares, how I am compaſſed with a thouſand cauſes that procure intollerable griefe, both in body and minde, hauing no refuge, no place of defence, no meane to helpe my ſelfe, being ſo wrapped in callamitie, that I cannot inioy any perfect liberty, either of body or minde.

But moſt ſweet Lord, moſt louing and moſt fauourable, moſt able and moſt readye to helpe ſuch as come vnto thee loden with diſtreſſe: loe here I lye at the gate of thy mercy, knocking for eaſe, humblye crauing thy aſſiſtance, who haſt willed ſuch as are heauie

loded

loded to come vnto thee: I come, I come, sweet Lord, as one burdened with griefe, wanting comfort, and lacking relieke, receiue me and helpe me, shew thy louing countenance, and extend the helpe of thy holy arme, and I shall be safe: mercifully heare me after thy wonted goodnes, consider my distresse, weigh my afflictions, looke vppon my troubles affoorde me relieke, and graunt me thy comfort: so shall my sorrowes be turned againe into ioy, my pouerty relieued with sufficiencie, and all shall go well with me: Sweete Lorde when I consider my estate, when I

view

view my present misery, and feele my want, I am stricken with great sorrow in minde, and vexed with intollerable grieke: yet when I consider the cause of my troubles, with due consideration of thy intent therein, I cannot choose but comfortably resolue my selfe: for then doeth inwarde comforte asswage the extremitie of my grieke, remembring that thou hast said, that whome thou louest, thou still punishest, but yet for a time, and for his tryall: whereby being armed with patience, thou wilt come againe, and visite him in loue, and comfort him: and these my desires, I accompt

accoumpt ſweete Lorde, as a ſweet medicine for my ſecuritie, wherein I haue liued ouerlong a careleſſe wretch: but now I feele that I wonte aſtraye in my proſperitie, and thou haſt called me home by this aduerſitie and tribulation.

Wherefore I cannot but giue thee thankes (oh Lord) for this thy fatherly correction, in altering my eſtate, for better tryall of my patience: that by patience I may take holde of hope, and ſo by hope of thy goodneſſe, louing kindneſſe, and fatherly promiſes, I may reape and enioye a moſt cheerefull & comfortable renew-

renewing of my happy estate againe at thy good pleasure.

I cast all my burthen vpon thee, as thou willest all those that are heauie loden to do, refresh me with the timely shewers of thy fauour and loue, that the ioy of my hart may growe vp, & choake the weeds of sorrow and anguish of my minde: oh my surpassing comforter, leaue me not destitute of thy defence and patronage, graunt euermore to be present with me in all my troubles that I faint not, but may rather reioyce therein, knowing that a crowne of life is laide vp in store for as many as beares the yoake with true pati-

patience.

Assist me sweet Lord in all these vexations, that I may patiently looke for my deliuerance, which although it come not as I wish, yet that in good time I may be satisfied of my godly desire: which thou hast promised neuer to defraude vs, nor suffer vs to depart empty away.

There was neuer any confounded that trusted in thee, nor any forsaken that called vpon thy name, thou raysest the simple out of the mier and dust, thou puttest downe the mightie from their high seate, and exaltest such as are meeke and of a lowlie minde: make

me

make me therefore meeke and humble, patient, and contented, to accept what thou vouchsafest to lay vpon me for my triall: for this I knowe (sweet Lord) that although I be poore, thou giuest riches, although I be weake, thou makest strong, although I be blinde, thou canst open the eyes of my vnderstanding, by the experience of thy redinesse to releeue me in this my distresse and miserie.

Oh Lord my ayde is of thee, my comfort in thee, and all my ioy commeth from thee: grant therefore sweete Lorde, that I thinke not the continuance of this my hards estate to be long,

long, or burthersome vnto me, but may willingly accepte the same as most sweete, light and wholsome for me, and of a shorte time, alwayes referring it to thy good pleasure, whether thou wilt raise mee vp or keepe me lowe: whether thou wilt leaue mee in this distresse, or releeue mee with the most comfortable view of thy blessings, thou knowest what is most necessarie and expedient for mee, and therefore doo with mee what thou wilte, sende mee helpe when thou wilte, and as thou wilte: loe heere I lye prostrate at the gate of thy goodnesse and mercie, still look-

The Sinners

looking for thy stretched out arme, to remoue that, which not of malice, but of loue thou hast laide vpon me: Lord for thy mercyes sake, giue me not ouer, leaue me not altogeather helples, take not thy fauour vtterly from me, but as thou hast fatherly corrected me, so vouchsafe louingly to imbrace me againe, sweete God for thy sonne Iesus sake, Amen.

A meditation vpon the same.

LIke, as the furnis tryeth and seasoneth the potters vessell, and as the fiere purifieth siluer from drosse, so doth

doth aduersety season and purifie the harts of christians from crosse of securety, for by crosses and many troubles commeth patience, and by patience, hope through triall, and therefore should we thinke it an exceeding ioy, when troubles, assaults, and penurye pricketh vs, according to the will of God, whereby we are stirred vp to cõmit our selues to Gods protection, by well doing, manfully bearing all afflictions, all extremities of this world, and keepe (as it were) secret the sorrowes which calamitie bringeth vnto vs, and that with patience, whereby wee shall appeare

happy men, and receaue a crowne of life, which God our faithfull creator hath promised to all those that beare his crosse with patience: for God who is faithfull shall not suffer vs to be tempted aboue our strength, but in the midst of our temptations shall make away, whereby we shall bee able to beare, what soeuer hee layeth vpon vs, and thinke not that want of riches in pouerty, lacke of comfort in sickneſſe, vexation of enimyes, ſlaunders, miſreports, or any other kinde of trouble either of body or minde, happeth vnto thee by fortune, but by the prouidence of God, and for thy good

gnod, [illegible] with wisdome thou waite t[illegible] same by patience, accepting it as a fatherly and louing correction, putting thee in minde of thine offences, and inheritance of worldlye vanities: and be not dismaide, but turne from thy wicked wayes, cleauing and referring thee by harty prayer vnto God, without irksome taking it, or with greater desire to dye, then had saint Paule when he prayed to bee loosed and to bee with Jesus Christ.

Although many in such extremities, and misseryes couet to bee out of the worlde, and wilfully and desperately

runne into many euills: but stand thou fast, stand faithfully, and take patiently all crosses, all afflictions, all temptations and calamities here, being a ready way to patience, & pray for the aide of almighty God, whose hand is alwaies ready to helpe such as are afflicted for his sake, he will not suffer any greater affliction to fall vpon vs then he thinketh fit for our comfort: for wee must consider that by many tribulations, we must enter into the kingdome of heauen, and therefore let vs call vpon God in the day of trouble, and he will deliuer vs: the Lord heareth the eyes of the righ-

teous

tesus, and deliuereth them out of all their troubles: and although we crye and be not heard (I meane presently releeued) let vs not take it heauily, it is for the best, wherefore let vs accept it willingly, and make of necessety a vertue, which is to take patiently, that which of our selues wee cannot auoyde.

A prayer to vse wealth as we ought.

O Lord God allmighty, the giuer of all good things, the onely staye of mankind, their guide and comfort, giue

giue grace vnto me thy ſeruant, that as thou haſt bleſſed my ſtore, and increaſed my wealth, in ſo much as I haue not onely that which may ſuffice mine one neceſſary want, but haue alſo ſufficient to releeue others in neede: driue from my hart any naturall deſire of more, and giue me a will to diſtribute the ſame, according to the abounda[nce] of my wealth, to feede the hungry, to cloth the naked, and do all things els which thou doſt require of them, vpon whom thou haſt beſtowed thy bleſſings, to the furtherance of goodneſſe, and not to liue to my ſelfe, and for my ſelfe

onely

onely, but to the helpe of all that want my furtherance, that laying vp a good foundation, in the end I may haue the woylde willingly, and inherit thyrough Iesus Christ thy kingdome eternally, which for his sake graunt vs sweete God, Amen.

The rich mans petition, for the ordering of his riches.

I Most humbly thanke thee, oh most beautifull God, and sweete sauiour Christ for that although I came

into this world naked, bring-ing with me, not so much as one ragge, to couer this fillye and weake body of mine wanting sustenance and foode, without the which like cannot indure, I haue receaued the same at thy mercyfull hand, and that most largly, the one to couer and keepe my naked members from shame, from parching heate in the sūmer, and freezing colde in the winter, and then to feede and nurtish me, in somuch as I haue by neither of those extremities fainted or decayed to this day.

I haue not continued in nakednesse whereto I was borne,

borne, but in the warme and necessary clothing: not in the hunger, but in the fullnesse: not in the scarcety but in abounbance, not in want, but in wealth: not in labour, but in ease: not amongst the lowest, but with the highest, which; blessinges of thine, (oh Lord) I confesse weare not gotten by mine owne paines, not by myne owne pollicy or wisdome, nor bestowed on me for mine owne sake, or desires, who am borne in sinnes, but were from thee, as thine owne free guiftes, farpassing the capasitye of man to comprehend by labour to get, or pollicy to pur-

purchace, but onely by thy blessed prouidence, setting thy helping hand to the Godly indeuours of such, as by their vocation and iust trauayle, shall indeuour to geather the same, which is thine onely and beautyfull guift, as also where thou giuest and blessest the children with the inheritance of their parents, is thine vnspeakable blessing and prouidence which thou daylie bestowest on them that feare thee.

Therefore sweete Lorde, graunt that as thou hast freely bestowed these thy gifts vpon mee without any desarts of mine, so graunt that I may

may duelye consider the flippery holde, and vnconstancy thereof, and with such feare and reuerence vse them, as the feare of alteration doe not loade and incomber my myndē, with such vngodlye cares, as driue worldlinges seldome to rest without some doubt or trouble of mynde, breeding and ingendering within them diuers inconueniences and alterations, as haughtinesse and proudnes of minde contēning others of inferiour and baser conditions and qualities, with a grudgeing and pining disdayne of them: blowing and puffing vp their hearts

with

with arrogancy, vaine glory, excesse, gluttony, and finallye leading them into all kinde of vices, making them euen to forget themselues and thee.

But for as much as these our riches, do tend eyther to the winning or loosing of thy fauour and loue, and thy loue is the end of our happines, grant vnto me and all men thy grace and assistance in bestowing, ayding and occuping these terrestriall things, that neither loue of worldly praise nor commendation of men make mee prodigall in spending them, nor couetousnesse drawe mee to hoard and laye them by, to canker and rust, and

and where it may bee taken with thecues, but as I haue plenty, so I may bee liberall distributing according to the proportion thereof vnto the necessitye of others, as the cause of their neede, and my abillety shall require: and as it pleaseth thee to increase our store, so make vs more and more thankfull, and more ready to giue, indu'ing vs with more humillity, gentlenesse and pirty, that we may stretch forth our hands, with a glad hart, to helpe the helples, to feede the hungrye, to clothe the naked, to comfort the comfortlesse, that these thy bountifull guifts bee not besto-

to comfort the comfortles, that these thy beautyfull guifts be not bestowed vpon vs in vaine that wee be not in case like the rich man spoken of in thy holy gospell, turning our eyes from the begging eryes of poore Lazarus, but may willingly impart such things, both of our table and store, as it hath pleased thee to bestowe vpon vs, vnto the necessity of the poore: take from vs all hardnes of hart, and extreame dealing toward such as by any light offence haue displeased vs, considering that wee are our selues as the lowest, meanest, and weakest, and not to disdayne the simplest,

all

alwayes waighing our beginning, and our present state, how it hath pleased thee to alter it and what may befall vnto vs before, or in the end, as also to be needefull of such as are of lower estate and calling, yea of the worst and and poorest, and to doe for them the best wee may, and as occasion shall require and be needefull, without ouercharging anye that for their relicte and comforte seeketh any thing at our hands, that in the ende wee may be found good and faithfull Stewardes of that Talent which thou hast put vs in trust with all here.

oh Lord make mee willing to forgiue them that offend mee, and to acknowledge my selfe a thousand wayes more offencible to thy maiesty: pardon mee oh God of thy mercy, and giue mee grace to amend my euill life, and let mee not by mispending and abusing thy guifts heare, make forfeiture of so precious a dwelling place: make mee to consider the vanities of this wretched worlde, and giue me thy grace daylye to contemplate and in faith beholde the faire-nesse, beautye, and certainty of thy heauenly kingdome, that I may daylye grow in hatred and contempt of this vale

vale of misery and the vaine pleasures thereof, and be ready at thy fatherly call, to come vnto thee, willingly bearing the burthen which the world continuallye chargeth mee with all.

Likewise most mercyfull father, make me in prosperity alwayes thankfull, and if thou visit mee with powerty, indue mee with perfect patience, that the delight of the ons lull mee not a sleepe in the cradle of securety, nor the heawinesse of the other, waken mee with the dangerous darts of dispaire: strengthen good Lorde, and helpe mee in this my great

accompt, which I haue to yeelde at my last Audit, and which I am to make before thee the high Steward of my soule, when and where there shall be nothing left vndischarged, but shall be forced to accompt the actions, which I like thinke on now, and proued euen them to bee the parcell of that, whereof thou madest me Steward here in this worlde for a certaine time.

Graunt therefore gracious Lorde and sweete Sauiour Iesus Christ that I may not beestow my talent onely to mine vse and behoofe, but to the furtherance and helpe of them

them that stand in need thereof that in the end thou maiest with this comfortable saying receaue mee: Oh thou faithfull seruant, seeing thou hast beene faithfull ouer a little, I will make thee steward ouer a great deale: euen ouer the place which thy Sonne hath purchased, in hope whereof I doe wholy yeelde and commend my selfe and all that I haue vnto thy hand, praying thee to direct mee with thy grace and wisdome, to the bestowing it according to thy will and pleasure, in the name of thy Sonne Iesus Christ our Lorde and Sauiour to whome with

The Sinners

with thee and the holy ghost bee continuall laud & praise for euer and euer Amen.

A meditaton vpon the same.

OUr lord and sauiour Iesus Christ the fountaine of all liberty, giueth an hundred fould in this life, and life euerlasting in the worlde to come to all such as for his sake, shall forsake all worldly goods vnfamedly, to follow him, commaund vs to bee ready to giue, and glad to distribute to the necessitie of other, and that not vayngloriously: for hee saith in the

the seauenth of Mathew, that the left hand should not know what the right hand giueth, but giue, and it shall bee giuen thee, a minister vnto the holy ones of God and it shall bee rewarded thee: breake thy bread vnto the hungry, giue drinke vnto the thirsty: and take heede that when thou giuest, let it bee for Gods sake who haue giuen thee store, to the ende that thou should extend thy liberallity to the reliefe of the necessety of his saints, neither grudgingly, nor by compulsion, nor for prayse or vaine glory, but with modesty and zeale, concealing thy good deedes, and thy hea-

ueuly Father shall reward thee openly.

Couet not to be riche, least thou fall into temptation, and into many foolish and noysome lustes, which drowne men in perdition and destruction: for the loue of money is the roote of all euill, and causeth men to fall from faith, to pierce themselues with many sorrowes: therefore while we haue time, let vs doe good vnto all men, and chiefely to those that are of the housholde of faith. Be doers of the word and not hearers, onely deceiuing your selues.

Trust not in vncertaine riches, but in the liuing God, whose

whose handes preserue the poore as well as the riche, not respecting the person of the one more then the other: he regardeth and carefully prouideth for the needie and those that are in necessitie, that trust faithfully in him, and sendeth the riche man emptie away at the last.

Therefore to do good, forget not, for with such sacrifice God is pleased.

The poore mans petition, praying for a competent liuing.

O Thy eternall God, and most louing father, who of nothing hast created all things liuing, whose care is so great ouer them all, that thou sufferest not the most vile or simplest of them, to perish for want of foode, and things requisite for them, but seeking the same at thy hands, thou giuest it them in due season, euen to the Rauens and all things liuing: and by thine vnsearchable wisedome hast appointed to euery liuing creature, an abiding

biding according to his kinde. But such was thy vnspeakle care of man, that thou hast created him to thine owne image, and made him as king and gouernour ouer all the rest of thy creatures, which thou hast set and appointed vnder him, which are so farre inferiour vnto him, as where thou hast planted in him, reason, wisdome, and gouernement: in them brutishnesse, being altogether vnreasonable, and where they liue and haue their being vpon the tops of colde mountaines, in deserts, vpon hilles on high, and vallyes belowe, in sundrye other vncouth & vnknowne places,

where

where tempest and heate, hardinesse and colde, and other continuall daungers oppresse them: thou hast giuen and prouided for man, houses, Castles, and townes, to preserue them from the force of winds, tempests and stormes, and from the assaulte of wilde beasts of the field, in the light and darknesse quiet to rest: And although borne naked, thou giuest him raiment to couer, and to cloathe him, hearbes to his vse, and oyle to make him a cheerefull and gladhart, and a ioyfull countenance.

Besides (oh Lorde) of thy meere goodnesse, thou hast giuen

uen hym the beasts of the field, the Fowles of the ayre, and fishes of the Sea, to be his foode and sustenance: yea Lorde, such is thy fauoure towardes man, that all the rest of thy creatures thou hast ordained for his vse and seruice. Oh sweete Lorde, such is thy loue towardes man, that thou hast most miraculously prouided for him, and yet not for all alike, for it hath pleased thee to make some riche, and some poore, some thou exaltest, some thou keepest lowe, some to liue at ease, some to labour: and yet none liueth without thy prouidence and goodnesse.

And

And (now Lord) I amongest the rest of the poorest creatures, do acknowledge my selfe greatly bound vnto thee, for helping me hetherto, and as thy silly creature, and worke of thy hands, humbly prostrate my selfe in hart, beseeching thee fauourably to look down vpon my necessity, and grant what soeuer thou seest necessary for me, euen a competent & necessary portion here, not ouer much, least I war proud and disdaine mine inferiours, and if it be thy will vouchsafe vnto me ouer little, least vrgēt necessety driue me to ouer much care, & ouermuch care carry me to vnlawful meanes,

and

and so I runne headlong into thy displeasur: but fill thy basket, and blessed my store (oh Lord) that I may inioy at thy mercifull hands sufficienly for my relieke, and for the relieke of such as thou hast put vnto my gouerment.

And for as much (Lord) industry, care, and great trauaile cannot any thinge farther me, releeue, or satisfie me in my necessity, vnles thou vouchsafe thereunto good successe: Then for thy mercyes sake blesse me in all my affaires blesse my fruites in the fields, my cattle and all other thinges belonging either to my selfe, or any other thy ser-

uants,

uants, that by the fruits ther-
of, I & they may be releeued.

Bleſſe the worke of our hands that they may proſper, bleſſe my ſences that they wax not dull: but be alwayes capable of ſuch things as belong vnto my vocation, that I may effectually execute the ſame, both according to the lawes and truthe of that which I vndertake in hand, that I deceiue not, neyther by mine ignorance of negligence, thoſe that put me in truſt, but by the truth of my calling, I may be able to liue and wade thorough the hardneſſe of this world, and be rather helpfoime to the pooze, then burthenſome

to

to the riche: Oh Lorde bring it thus to passe, for without thy blessing and fatherly furtherance I cannot sufficiently execute, neither can that prosper, whereupon the whole state of my liuing and maintenance dependeth: wherefore good Lord, guide mine handes, and blesse mine vnderstanding, to the prosperous execution of all such thiugs concerning my vocation, that I may get those things, which may be sufficient for my reliefe, and maintenance of me and mine, to the profit of my neighbours and glory of thy blessed name: and what so euer dooth happen vnto me, pouertie or riches, make

make me good Lorde, of a pa-
tient, contented, and thankfull
minde, that in aduersety I
runne not headlong into such
meanes, as are vngodly, nei-
ther in prosperity wax prow-
der, but take thy good plea-
sure in them both, with thank
fullnes, and euermore liue in
thee, and by thee, and in thee,
and raigne with thee in hea-
uen, where thou sittest as au-
thor and giuer of all things:
graunt for thy sonne Iesus
Christ sake, to whome with
thee and the holy ghoast be all
honour and prayse for euer
Amen.

Sacrifice.

A meditation vpon the same.

ALthough thy store increase, and so greatly multiply, that thou be faine to inlarge thy roomes to bestow thy fruites, thinke thee not discharged, of this most necessary exercise of prayer, but so much the more bound thereunto, for it is not the increase of fruites, the labour of the hands, or store of wealth that maintayneth the life, and feedeth thee, vnlesse it be seasoned with the word of God which preserueth all that faithfully trust in him.

Thou canst not liue with

bread onely, which is, with things necessary for the body, but by the word of almighty God the foode of the soule: and yet we are not licensed and permitted, but most lovingly called to come vnto our heauenly father for what so euer we want: Iacob prayed for foode, and apparrell, and obtained it with aboundance: God seeth before we aske, what we want, yet to shew our dutifull obedience, and to acknowledge our help to come from him, wee must prostrate our harts before him in faith, asking & he wil giue, knocking and he wil open, seeking & we shal surely finde what is neces-

sary

sary for vs: we see that god of his meer mercy feedeth the fatherles, vouchsafing vnto thē all good things to the sustaining of life: wherfore whatsoeuer thou be rich or poore, pray faithfully, vse the gift of God thankfully and reuerently, and thinke not þ thy friendes can helpe thee, or labour preuaile thee, thout the blessing of god, whereby in eying foode and apparell, be therwith content, and in any case dispaire not in pouerty: for the prouidence of god is great, to giue althings necessary to such as trust in him: it is not dainty fare þ feedeth so much, as trust in God can releeue with a simple

diet, as doth appeare in the first of Daniell, by them that were so well replenished with pulse & water: and contrarily we see many times, the rich for all their superfluity sent empty away: there was neuer any forsaken that trusted in God, were their store neuer so small: nor any were their aboundance neuer so great that prospered vnto the end without the mercy of God: & therefore be we poore, or rich, we must depend vpon God, that giueth and taketh away.

Sacrifice.

A prayer for VViddowes and fatherles children.

OMost mercyfull God, father of orphants, and Judge of widdowes: looke downe from heauen, thou which considerest our labour, and sorrow, & in whose hand all our saluation dooth consist: the pooze is left vnto thee: for thou art the helper of the fatherles, the Lord doth heare the desire of the pooze, thou preparest their harts, and thine eare harkneth thereunto: to helpe the fatherles and widdowes vnto their right,

that the man of the earth be no more exalted against the misserable.

We beseech thee, oh most righteous auēger, haue thou a consideration of all widdowes and orphanes, and prouide for them, giuing cloathing and nourishment vnto them: haue pitty on them, in all their perrils and necessities, stretch out thine helping hand, and deliuer thē as thou didst the widdow, whose pitcher of oyle by the prophet Elias thou didst so increase with thy blessing, that not onely she delinered hir children in bondage for debt, out of the hands of her creditors, but also of the oyle shee

ſould, had wherewith to ſuſ-
taine both her ſelfe and her
children: for thou art the Lord
which careſt for ſtrangers, and
releeueſt the fatherleſſe and
widdowes, but deſtroyeſt the
waies of the vngodly: thou art
touched with a care of the af-
flicted, and diſpiſeſt not the
deſires of the fatherleſſe, nor
the widdow when ſhee pow-
reth out her prayers be-
fore thee: for the teares run-
ning downe the cheekes of
the widdow, aſcend vp in-
to the heauens, and her crye
againſt him, which wrings
it out.

Graunt therefore moſt
mercyfull God, that in the

ſight of all gouernours, and Iudges they may finde fauoure and haue equall iuſtice: that the iudgement of the ſtranger and fatherleſſe bee not peruerted, nor the cauſe of the widdow neglected: but that iudgement may be ſought according to the law, the oppreſſed holpen, and the widdow defended: for thou haſt giuen a ſtraight commaundement vnto all Iudges, ſaying, keepe equity and righteouſneſſe, deliuer the oppreſſed from the poore widdow, and ſhed no innocent bloud.

Now Lord deliuer the fatherleſſe and widdowes, out of the pawes of rauening theeues

theeues, which eate vp the houses of widdowes, vnder the pretence of godlynesse and coullor of right: appoynt vnto orphanes and widdowes faithfull patrons, which will bee touched with an earnest care of their welfare: also giue vs willing mindes to pleasure widdowes and fatherles children, according to our abillity, to deliuer the poore when he cryeth, and the fatherlesse which hath none to helpe him: to helpe him that is ready to fall, to comfort the widdowes hart, and to be as fathers to the fatherles, and suffer them neuer to perish, but in blessing to blesse them, and to fill them

with

with bread, for pure religion
before thee (oh God) is to vi-
sit the fatherlesse in their ad-
uersitie, & to keepe our selues
vnspotted of the world: and he
which is mercifull towards the
orphant as a father, and shew-
himself as an husband towards
his mother, in taking the de-
fence of their cause vpon him,
he shall be as an obedient son
of the highest, & thou god wilt
more fauour him, then a mo-
ther can pitie her son: but they
which dispise the sighes and
teares of the widdow and keep
backe ỹ cause that the father-
les care not therof, and suffer
thē to perish for wāt of cloath-
ing & apparell, yea, which lift

vp

vp their hands to afflict them, shall greuiously be punished, their sholders shal fal frō their ioynts, & their armes be brokē from the bones of them. Oh sweet God extend thy fauour vpon all widdowes, that at all times, & in all afflictions they may trust in thee, ỳ liuing god and continue in supplications, & prayers night & day, being diligent in all good workes, not occupied in pleasures, neither, wanton, idle, nor tatlers, nor busie-bodies, whereby thy word may be blasphemed, keep al parents, that they being taken away either by war, or vntimely death, their wiues be not widowes & their sons orphāts

running

The Sinners

running here and there a beg-ing: be thou their helpe, euen for Christ his sake our Lord and Sauiour, Amen.

A prayer vnto God for the fruites of the earth.

O Ly glorious king of hea-uen and earth, which of thine owne abundant goodnesse and mercie, doost adorne and replenish the earth with all kinde of fruit and graine, whereby the life, both of man and beast is sustained: we beseech thee euen of thy mercy that thou woldst vouch-safe to blesse our fieldes and ground, and to make them fruit-

prosperously to yeeld their corne and increase: for without thy blessing, neither can the earth of it selfe bring forth any whit nor we by our paines make the same to prosper: wherefore graunt to all things springing from the earth, a meet temperature of aire, that luckely they may take and increase.

Keepe our fruite vpon the face of the earth from all infection of the ayre from thunder, hayle, from vntimely showres, from too great drinesse, and ouermuch heate, from wormes hurtfull, and beastes deuouring it before the prime, and from all other cor-

corruption, that our land in thine anger be not desolate, & deny vs fruite: Shut not vp the heauens in thine indignation for our sinnes, that it bee not as Yron, nor our earth as brasse, whereby it cannot bee tilled, plowghed, nor sowed, and so come to a plaine and vtter wildernes: but of thy goodnes giue vs both the early and latter raine, that wee may haue aboundance of all fruite and a ioyfull harueſt: cause thy raine (oh God) to power downe in due season, that it may be raine of blessing, whereby by both trees may giue their fruit, & the ground yeelde forth her graine: grant

also that the ayre may be pure frō infection: our bodies free from sickness, our Realme without war, that safely without trouble we may inioy thy guifts: giue vs not instead of raine, dust and ashes, but open thy good treasure, and wet our land with thy good blessings and inriche it abundantly.

Thy riuer, (oh Lord) is full of water, prepare our corne, and dispose our earth to prosper: water abundantly the furrows of the same, and cause the raine to descend into the valies thereof, make the same soft with showers, and blesse & prosper our buds: Crowne

the

the yeare with thy goodnesse, and let thy cloudes drop fatnes: let them drop vpon the pastures, and make the little hils reioyce on euery side: let the plaines be replenished with sheepe and the vallies with corne, that the inhabiters of the earth may reioyce and be merry.

Oh Lorde thou causest grasse to grow for cattell, and herbes for the vse of man, thou bringest forth bread out of the earth, and wine to make glad the heart of man, oyle to make ỳ countenance cheerfull, and bread for to strengthen the heart, haue therefore a care oh heauenly father,

of

Sacrifice,

of the seede and other thinges springing from the earth, keep them both in colde, raine, yce, and snow, bearing of windes and weather: preserue them in extreame heate, dryneſſe, moystnes, and such like, that they perish not afore their time: roote out the destroyer, that there be neither Mildew, nor grashopper, neither catterpiller hurting the fruite of the earth: keepe vs (oh Lord) in the time of derth, that we perish not for hunger, nor be confounded in the perrillous time for thou art our god and creator, which satisfiest the thirsty soule, and fillest the hungry with thy goodnes.

The Sinners

Behold we miſerable and vile ſinners, do confeſſe our wickednes with groaning and griefe of hart crying vnto thee which art in heauen: here our prayers in thy dwelling place, and be mercyfull to thy people which haue ſinned againſt thee by our ſinnes we haue brought all theſe miſeries which hang ouer our heads, but blot out al our offences, oh God, after thy manifould mercies, and take away from vs the curſe of our grounds, that the people may praiſe thee, & the earth bring foorth her increaſe, through our Lord Jeſus Chriſt, thine onely ſon which liueth & raigneth with thee, for euer, Amē.

Here

Here followeth certaine Godlye *prayers for the whole weeke* morning and euening, euery dayes prayer set downe in order.

A prayer for Sunday morning.

O Eternall God maker of heauen and earth, thus will wee seeke thee early in the morning, for our soules thirst for thee, and our flesh lusteth after thee, in a

barraine and dry land, where no water is, to see thy strength and glorie: lighten our minds this morning, with the shining clearnesse of thy wisdom, that in our harts, that true day starre may rise and shine, as it were a candle burning in a darke place. Oh giue vs thy spirit of knowledge, and lighten the eyes of our vnderstanding, that we may know what our hope is, how great the glory of our inheritance, and the excellent greatnesse of thy power towards vs, and fill vs oh God with thy mercy in the morning, so shall we be glad, and reioyce all our life long: for beholde earlye now this mor-

morning, this blessed Sabboth morning, doe wee offer our selues a morning sacrifice vnto thee: a troubled spirit, a broken and an humble heart, oh Lorde I know thou wilt not dispise: therfore make vs fit, that we may likewise dayly offer vp our bodyes, a liuing sacrifice, holy and acceptable vnto thee, which is a reasonable seruice, and gratefull obedience.

Both now and euery day Lord we commend our soules and bod es into thy hands, thou hast redeemed vs, oh God of trueth: compasse vs about with the watche of thine Angels, which are ministring

nistring spirits, sent ouer for their defence which are the children of saluation, that they may pitche their tents about vs, and incounter with Sathan, the Dragon, to defend vs from euill: giue thy holy Angels charge of vs, that they protect vs in all our wayes, least happily we hurt our feete against a stone: oh be thou our ouerseer, who liuest and raignest a true and eternall God, world with out end. Amen.

A pray-

Sacrifice.

A prayer for Sunday night.

O Ly God of heauen and earth, in this blessed euening tide do we call vpon thee, that remitting our sinnes thou wouldst receiue vs into thy protection, & keep vs this night, that ths deuil haue no power vs: be thou watchfull ouer vs, oh eternall Sauiour, least the subtil tempter apprehend vs, for thou art made for vs an euerlasting protector, for beholde whether we liue or dye, sleepe or wake, we are thine, thou art our creator and redeemer: stand

therefore in our behalfe in the watch, with the armie of thy celestiall warriars, thine angels we meane, which being filled with perfect goodnesse. and perpetuall integritie, beholde thy face alwayes in the heauens.

Expell from our houses wicked spirits, which be our mortall enimies, that they damage vs in no case: and deliuer vs frō persecuters, which lay snares for our destruction. Turne not away thy mercye and truth from vs, but assist vs, that peacefully we may rest and sleepe in quiet: we will laye vs downe in peace and sleep, for thou alone Lord makest

makeſt vs to dwell in ſafetie without daunger: hide vs in thy tabernacle, Oh Lord, that ſitting in thy ſecret place and abiding, vnder the ſhaddow of thy wings, we may ſay vnto thee: Lorde thou art our keeper and our refuge, oh God we will truſt in thee, and will feare no daunger: and although we were in extreame darkeneſſe, yet will we not feare: though wee ſhould walke in the midſt of the ſhadow of death, yet will we dread none euill, for thou art with vs, thy rod, and thy ſtaffe they doe comfort vs. let thy mercy oh God followe vs all the dayes of our life, that we may

dwell

The Sinners

dwell in thine house in longnesse of dayes praysing thee euermore, with the Sonne and the holy Ghoast, one true God raigning world without end, Amen.

A prayer for Munday morning.

O My most mighty God, the daye and the night are both thine, and by thine vnspeakeable wisdome thou hast distinguished the day frō the night, and so hast thou decreed whilst the worlde shall last, this course of times and dayes, shall neuer haue end, so that man in the night may

rest

rest, and againe when daye comes go about his busines, and labour vntill the euening: therefore as it becommeth vs euery day, to present the sonne rising with thy glory & praise, so now we extoll thy infinite goodnesse, for keeping vs this night past, from the power and tirranny of Sathan, from the snares and subtiltye of all our enemies, and finallye from all daunger both of soule and body, for of thy singular loue, and fatherly care, thou hast made vs quietly to sleepe and take our naturall rest this night: againe thou hast suffered vs to awake frō sleepe, and opened our eyes,

gluing

giuing vs power to see and beholde the morning light which now appeareth.

Oh God be mercifull vnto vs, and in gracious sort giue vs thy clearenesse, and shew thy countenance ouer vs, that lightned by thy word, we may walke all this daye long circumspectly and warely in the wayes of thy commaundements, that being blinded in the day time, we runne not into darkenes, neither groye at noone dayes as in the night, wandring from the pathes of thy iudgements: open our eyes that we may consider the wonderfull things in thy law, and make vs in the morning

to beholde thy glory: likewise oh God guider of our life, forsake vs not, neither giue vs prowd lookes, and turne from vs the filthinesse of desire: remoue from our hearts all concupiscence, and take from thy seruants too ouerbolde a stomacke, suffer vs not to run headlong into riotousnes and belly cheere: let not vnlawfull loue ouercome vs, and giue not thy seruants ouer into impudent mindes: turne our eyes that they may beholde no vanitie, strengthen vs in thy way, and graunt that the offences in this worlde ouerthrowe vs not.

We beseech thee (oh Lord) with

with most earnest affection, and humbly craue at thy mercyfull hands, that this day and euermore, thou keepe vs and all ours, from the arrow flying in the day, from the pestilent and plague that destroyeth at noone tide: hide vs vnder thy wings, and vnder thy feathers we will hope: blinde the eyes of our enimies that they see not, and make their loynes alwayes to tremble: but open thine eyes ouer vs, & be thou vnto vs a mighty protector this daye, a firmament of strength, a couering against heate, departing, a shadow at noone tide, a defence from offending an assister frō fal-

ling

ling, a comforter of our soules a lightner of our mindes, and a giuer of health and happynes in Christ our Lord, Amē.

A prayer for Monday night.

O thy almighty & most mercyfull God, thou hast made the Worke for certaine seasons, the Sun which thou hast created knoweth his going downe: thou makest darknes, and it is night, wherein men betake them to rest, cease from their worke, and recreate their wearied members through sleepe: thou art the god forming light: and crea-

creating darknes, therefore in the euening wil we pray thee, and going to bed we will giue thee thanks, because thou hast kept vs this day of thine owne mercy, without any merrit of ours, from all daunger and hurt: therefore will we daye and night crys before thee: when our eyes are troubled with the bitternesse and griefe of our soules, wee power out our teares before thee, and in this place we humbly beseech thee, couer and put out all our offences, that as the lumine of this day is now downe and hidden: so thou wouldest also hide all our iniquities, and drowne all our offences in the bottome

bottom of the sea, that neuer they be seene againe, nor come forth into iudgment.

Oh deare God, we blush & are ashamed to lift vppe our eyes vnto thee for we are not worthy to lift them vnto heauen, because our sinnes are more then the haires of our head, our offences haue taken such holde vppon vs that we are not able to looke vp: oh God then be our protector: behold and looke vpon the face of Christ thine onely begotten sonne, making intercession for vs, and winke at our offences: oh Lighten our eyes that wee sleepe not in death, that Sathan hurt vs not, and our enimie

mye say I haue preuailed a-
gainſt them: watch ouer vs e-
ternall ſauiour, leaſt the ſub-
till tempter ouertake vs, and
wee ſleep a perpetuall ſleepe,
and wake no more for thou art
made our euerlaſting helper,
and defender.

Keepe vs as the aple of thine
eye, hide vs vnder the ſhadow
of thy wings, oh Lord that
neither vgly viſions, nor horri-
ble dreames, nor ſightes and
monſtrous apparitions, trou-
ble vs in the darke: In thy
name oh ſweete Jeſus will we
goe to bed, and giue ſleepe to
our eyes, and ſlumber to our
eye lids, compaſſe vs about
and raiſe vs vp againe to the
ioy-

ioyfull sight of to morrow light and after this misserable life bring vs to the beholding of eternall happines, that in thy light, we may see light, and euermore praise thee, raigning worlde without end.

A praier for Tewsday morning.

TO thee oh God that hast preserued vs this night passed, and from our cradels to this present houre, begiuen all thankes, praise, and glory, thou hast caused vs (oh God) to come from sleepe and darknesse vnto the Lyghte of the daye: and

from our beds through thy benignity we do arise in saffety: and if thou Lord hadst not been present with vs and watcheth vs, the cunnelry of Sathan had deuowred vs therefore early will we stand before thee and behold thy fortitude and and maiesty, looking for thy continuall assistance with a wonderfull desire:

Open thou our eares that we rebell not against thee, neither yet goe backward, but let thy voyce sound in our eares: make them obedient vnto thee, that we be not obstinate like the serpent, neither hardned liks the deafe Addar which stoppeth her eares, but let thē

be

be open to heare thy lawes and testimonies, and harken alwayes vnto the cry of the poore: that the morning light may rise vnto vs, and our light breake forth as the day, and our health spring vp sodainely: againe: Shut not our eares, hedge them in with thornes, & put bars vpon them, that they neither admit, nor allow false doctrines, and that they turne not from the truth to fables & other follies: oh let vs heare thy louing kindenesse in the morning, which is better then all riches, yea, then life it self: make vs to here ioy and gladnes, that the bones which thou hast broken may reioyce:

The Sinners

We beseech thee oh eternal God by the incarnation, and chast nativity of thy sonne Jesus Christ, that through thy word entring into our harts and mindes, thou wilt transforme vs into new mē, that we may be borne of thee, & as new borne babes, desire that milk, not of body, but of the minde which knoweth no deceite: whereby we may grow, and taste how sweet thy promisse is vnto the Godly, which imbrace the same through faith, and that laying aside all malitiousnes & guile, all dissimulation and envy, we may walk as children, but in vnderstanding may be perfect: and being thus

thus regenerated, keepe vs oh eternall God both this day & at all times from ill things, that our eares heere no rumor of warres: nor be terrified by any grieuious mischaunce: fill vs in this houre with thy fauour, that all this day reioycing together, we may delight in thy praises, through our Lorde Iesus Christ which liueth and raigneth with thee for euermore, Amen.

The Sinners

A prayer for Tewsday night.

BLessed God and father of our Lord Jesus Christ, of thy abundant and great mercy, thou hast preserued vs misserable men this day from the cruellty & tirrany of Sathan, and from sundry perills & calamities, thou hast shewed vs great troubles in our life, notwithstanding thou didst reuiue vs, and tookest vs from the depth of the earth: thou hast increased our honor and returning didst comfort vs: therefore we will remember thee in our beds and thinke vpon

vpon thee in the night watches: at midnight we will rise to giue thankes vnto thee, because of thy righteous iudgement, we will be companions with them all that feare thee, and keepe thy commaundements.

Oh God we acknowledge our sinnes vnto thee, and will not hide our iniqueties: wee wil confesse against our selues our vnrighteoulnes, that thou maist forgiue the punishment of our sinnes vnto thee: incline thine eare vnto vs, make hast to deliuer vs this night that none euill happen vnto vs: admonish our soules of miseries to come, euē as thou didst arme

the patriarches, and prophets by dreames, and visions in the night, when sleepe came vpon them from dangers nigh at hand through thine heauenly oracles: so gouerne and preserue vs in sleepe, that our soules come not into danger, neither fall vpon the swoorde nor yet of perills: defend vs this night from vncleane and troublesome spirits, let not their fiercenesse, rushings, ragings, and misrule disquiet vs: keepe vs good Lord frō sleights of Sathan, from snares elusions of the diuill. Oh God maker of althings according to thy wonted goodnesse, be thou our watchman and keeper, so shall

shall no vaine oparitions, and dreams of the night troubleus, nor the diuell disquiet vs: oh Christ our defender, beholde represse our enemies, gouerne thy seruants which thou hast bought with thy precious blod be mindfull of vs (oh Lord) in this heauy body, thou which art the defender of the soule be present with vs: to God the father, and to his onely sonne, with the spirit the comforter be all praise and glory foreuermore Amen.

The Sinners

A prayer for Wednesday morning.

O Ly thou God of all goodnesse which gauest the people of Israel in charge, euery day both in the morning and at night, to offer vnto thee a burnt offering for a sweete sauor in thine eares, that thereby they might glorifie thee, and giue thee thankes for the benifit of their protectiõ both night and day: rising this morning we offer vnto thee the sacrifice of thanksgiuing: we glorifie thee oh eternall God) for breaking the chaines of the darknes of this night, and bring-

bringing vs out of darkneſſe and the ſhaddow of death, and leauing the bounds wherewith we were tied in the night, and brought vs ſafe and ſound to the mornings light: therefore our mouthes ſhall be filled with thy praiſe, our tongues talke of thy righteouſnes, and our lippes ſound forth thy praiſe.

In this morning do wee beſeech thee, by the reſurrection of our Lorde Jeſus Chriſt thy welbeloued Sonne, that, as hee was rayſed from the dead by thy glorye: ſo thou wilt rayſe and lift vs vp this morning, that ryſing out of the filth of ſinne, and leauing

the

the beds of vnrighteousnesse, we may put on the new man, which is renewed in knowledge, after the image of thee which didst create him, and giue not our selues to sleepe and snorting.

Likewise grant oh most mercyfull God, that casting off the workes of darknes and putting on the armor of light wee may walke honestlye, as in the day, not in glottony and drunkennesse, neither in chambering and wantonnesse, nor in strife and envying, but may put on Christ by true faith, and good workes, which may smell of him, that tasted of his sweetnesse at no time,

we

we may bee seperated from him: also we beseech thee, remoue from vs all filthy speach, vanitye of wordes, and all scurillity, that we blab out nothing rashly, or vndiscreatlye to the hurt of our neighbour: oh omnipotent God, put thou a watch vppon our mouthes, and a doze vppon our lips, that our mouthes transgresse not, nor our lips, speake vnseemely: that our mouthes may meditate vpon the truth, and our lips abhor wickednes and euill, that all the wordes of our mouthes may bee pure and holye and acceptable to thee our Lorde God, and lewdnesse or fro-

forwardnes found in them, grant gracious God that descending into our soules wee may reprehend, and condemn the spots and vices within vs, and not forgetting our selues, iudge others, and thereby fall into thy dreadfull Iudgement

Oh Lorde deliuer vs from lying lips, and from a deceitfull tonge, whose is softer then butter, and their words more gentle then oyle, and yet are moste peircing darts they haue sharpned their tonges like serpents, the poyson of Aspes is vnder their lips, keepe vs oh Lord both now and euermore: send thy word and heale vs,

Lord

Sacrifice.

Lord through our Saviour Christ thy beloued son Amen.

A prayer for Wednesday night.

O thy deare God, which art our life, and the strength of our dates, our vpholder protecting vs from our youth: we thank thee this euening, and with our lips extoll thy wounderfull goodnes, because thou hast defended vs this day, against all aduersities, both of body and soule oh Lorde, vnto thee wee crye with vnfained teares, let our prayers bee accepted in thy sight as perfuming incence,

and let the lifting vp of our hands be euening sacrifice, for thou delightest not in the offrings of bulls and Rams: but the sacrifice of thanksgiuing shall honor thee.

Bring not into thy iudgement (oh Lorde) all our idle and vaine words, pardon our babling and wanton speach, and impute not our foolishnes vnto vs, but let thy beames of mercy shine vpon vs, for wee are greatly sad and pensiue for our sinnes, our harts bee troubled within vs, and the feare of death is fallen vpon vs: fearefullnesse and trembling, are come vpon vs, and an horrible dread hath ouer-

whelmed

whelmed vs: but yet Lord we know, thou wilt absolue vs from all our sinnes through thy word, oh, then comfort the harts of thy seruants, for vnto the Lorde haue wee lifted vp our soules, for thou art milde, gentle, and of much mercy to as many as call vpon thee: with a true and vnfayned heart and penytent minde.

Oh holy Trenity, and perpetuall vnity, protect vs this night against all enemies, both visible and inuisible, that they hurt vs not any waye: euen as the pillor of cloude, which in the desert stoode betweene the tentes of

the Egiptians, and the tents of the children of Israell, that none hurt might come to the people of Israell: so, be thou Lorde the protector of our soules and liues: be thou (we beseech thee) an Yron pillor vnto vs, that such as are our enemies preuaile not against vs, and be thou a brasen wall betweene vs, and all our aduersaries, that they come not nigh vs to our hurt: giue vs this night a good sleepe, that quietly without cares and anguish of minde we may rest: let not troublesome dreames, and fantasies in which is vanety, disquiet vs: let our sleep bee sweete, and healthfull to

our

our bodies, that waking in the morning, we may rise in good health, and delight in thee oh God: grant also, that both being in bedde a sleepe, and a wake, wee may alwayes remember our death, which is a passage to an immortall life: and with all our joyfull resurrection to everlasting glory.

A prayer for Tewsday morning.

O Thou Christ which art the bright morning starre, dryving away the darknesse of night, and bring-

ing the light of the day ouer the face of the whole earth, we blesse thee in our life time, and lift vp our hands in thy name, which hast beene our defender this night past: vnder the shaddow of thy wings we rested quietly, in thy lap we lay secure and safely, we slept and tooke our rest, and rose againe, for thou Lord defended vs, and wast our ayde.

Oh thou onely begotten sonne of God, which sittest at the right hand of God, thine almightye Father, we most humbly beseech thee, by thy glorious ascension into the heauens, whereby thou diost pierce the thick clouds, that thou

thou mightest put away our iniquities like a clowde, and wipe away our sinnes, whereby thou, which art the sonne of righteousnesse, art hidden like a misse, that neither our soules can beholde thee, nor our prayers ascend vnto thee, oh then, let thy light shine ouer vs this day, (like the cleare day starre piercing the thick mists) to the expelling of the darkenesse of our vnderstanding for thou art the true light, lightening euery mā that commeth into this world: clarifie our harts, & driue away the darkenesse of ignorance, that, as at the breaking of the daye darkenesse doth

vanish: so all the darknes of our mindes may be remooued that we continue not in the dungion & shadow of death, but may approache to thy worde, as to a candle shining in a darke place, vntil the day dawne and thou the day starr arise in our harts

Let vs not forgetting thy commaundements decline frō them, eyther to the right or to the left, but make vs to meditate vpon them, rising out of our beds, and binde them for a signe vpon our hands, and tye them to our fingers, and write them on the table of our hartes, that the memorye of them at no time, depart out of our

our mindes.

O thou celestiall Lambe, our most mightie protector, keepe vs likewise from all bodily harme, deliuer vs from the enemy of mankinde that wee perrish not: deliuer vs from such as hate vs, and from the deepe waters, that the flouds ouerwhelme vs not, neither the deep swallow vs vp, protect vs with thine hand, that we perrish not by thy fiery darts: Thou God rulest the vertues of the Elliments, which thou hast created, and guidest the raging of the sea: for thou art the God which framest the Mountaines, and makest the winds,

and

and declarest vnto man what his thought is, thou makest the morning and darkenesse, and walkest vppon the high places of the earth, the Lorde God of hoastes is thy name, world without end, Amen.

A prayer for Thursday night.

O thy celestiall God, & most excellent king of all glorie, we do lift vp our hands vnto thee, and beseeche thee with all humblenesse of minde, to pardon all our sins, which this day we haue committed eyther against thee or our neighbors, for our hands

are defiled with blood, and our fingers with much iniquitie, our transgressions are afore thee, and make answere against vs.

But oh sweete Lord, do not thou beholde the wickednesse of thy people, but remember thy couenant which thou hast made with vs in the blood of thy Sonne: neither consider thou our wicked enterprises, but haue in minde that thy testimonies are pure amongst vs and thy worde vndefiled: thinke not vpon those that haue walked fatnedly before thee: but remember them which according to thy will doo dread and feare thee: nei-

neyther do thou destroy them that haue liued beastly: looke vpon them that do not onely teach, but obserue thy commaundements: take thou none indignation at them which are wurse then beasts, but loue them alwayes that put their trust in thy glory: and let thy hand be ready to saue vs, that we may preferre thy commaundements aboue all things, and fulfil them with our fingers.

Oh Lord in our trouble do we seeke thee, our hands in this euening season are lifted vp to thee, neither shall any thing be in cause, but that in this darke & dreadfull night, thou

thou shalt l[illegible]en and illu-
strate every darke corner of
our habitation, that our can-
dle of faith goe not out by
night: when we sit in darke-
nesse (oh Lord) bring vs into
the light, and saue vs from
vtter darknes, where is wee-
ping and gnashing of teethe:
thou art the God which giuest
light to our candle, lighten
therefore our darknesse, that
we sleepe not in death, and
protect vs by the shaddow of
thy hand, that no euill fall to
vs this night. Deliuer vs
from the snares of the hunter,
and from the noysome pesti-
lence: let thy truth compasse
vs like a sheeld, that we be not
affrayde

affraid of any terror by night, nor yet either for the pestilence that walketh in darkenesse, or for the sickenesse that destroyeth at noone day: oh Lord deliuer vs out of the hands of our enemies, and saue vs from such as persecute our soules, they imagine wickednesse in their chambers, and they sleepe not except they haue done mischiefe, for sleep is taken from them vntil they haue done harme.

Oh Lorde keepe vs, oh Lorde be thou our defence, ouer our right hand, that the sunne partche vs not by day, nor the Moone by night: thou Lorde art our light and our

salua-

ſalvation, of whome then ſhould wee bee affraide? though an hoaſt of men were ſet againſt vs, yet ſhall not our harts be affraide: and though the wicked ſhould riſe vp againſt vs to deuoure our fleſh, yet it ſhall alway be our comfort, that thou wilt hide vs in thy tabernacle in the euill day, and defend vs in the ſecret place of thy dwelling, through Chriſt our Lorde Amen.

The Sinners

A prayer for Fryday morning.

VNto thee (oh blessed trinity, three persons and one eternall God) do we bend our selues, yeelding most humble thankes, that it hath pleased thee of thy great goodnesse, to preserue vs this night past, vnder thy mercifull protection, and of thy clemencie deliuered our soules out of trouble, and with thy sheelde of saluation compassed vs about, like as the sheepheard watcheth and looketh to his flocke.

We beseech thee euen by the

thy bloody sweate of thy deare sonne, that thou wouldest vouchsafe this morning to moysten and mollifie our hearts, through the grace of thy holy spirit: and as the morning dew, spredding it selfe early before day doth wet and fill the earth: and as the morning raine drops doth water drye places, whereby they do fructifie & bring forth herbes and grasse: So, extend thy grace toward vs, with thy heauenly dew, sprinkle our dry & hard harts, that we may wholye delight in the wayes of thy righteous, and walke in the paths of thy commaundements.

Likewise (oh Lord) keepe vs this day and euermore from the hands of the vngodly and wicked men, which are purposed to ouerthrow our goings, for the proude haue laide a snare for vs, and spread a net abroad with coards, yea, & set traps in our way to worke our confusion: but thou art righteous (oh Lord) and dwellest in the midst of vs, & early, euery morning thou bringest forth thy iudgement vnto light, and wilt not be driuen away from sauing vs, that we be not hurt of bloudy fellowes, of theeues and murtherers whose feete are swift to shed bloud: In thy name (oh Christ) King

of

of eternall glory, wee will tread vpon the serpents and scorpions, and ouer the whole power of the enemye, and he shall not hurt vs, for thy glorious word shall saue and defend vs, euen thee sweete Iesus, which liuest and raignest with the father in the vnity of the holy spirit, a God, for euermore, Amen.

A praier for Friday night.

O Most louing father, here humbling our selues before thy feet we beseech thee in the name of thy sonne, who suffered for vs a most cruell death, blot out all our offences and transgressions whereby wee

haue offended thy maiesty and especially those which this we haue committed against thee: be mercyfull vnto vs for we haue this day prouoked thee to anger and done euill in thy sight, pardon, oh pardon our sinnes, and destroy vs not together with our iniquities, but of thy infinite goodnesse sane vs miserable and vnworthy men: for thou (oh Lord) according to thy wonted mercies hast promised forgiuenes of sinnes to all repenters, therefore we will continually praise thee all the daies of our life, and all the hoast of heauen prayse thee worlde without end.

Sacrifice.

In this euening now the ſon is downe, we beſeech thee oh God not to depart from vs, which art the Sunne of righteouſneſſe, neither let thine ayde be far from vs, but abide with vs, for it draweth toward night, and the day is farre ſpent: oh God of our ſalnation haue a regard to our defence, and deliuer vs in the path of righteouſneſſe: giue vs thy wiſdome, that when we walke it may leade vs, when wee ſleepe it may keepe vs, and when we wake, we may talke thereof.

Oh Lord be thou our watchman, our protector, that troubles & vain cogitations do not

inuade vs, and neither the feare of death ouerwhelme vs, nor the sleepe of the night alter our thoughts and vnderstanding, when we should take our rest, and ease in our chambers: but grant vs a good and quiet sleepe, and after the same to rise vp in the morning, and to render dew thanks and praise to thee our most mercyfull protector: for our helpe is in the Lord which hath made both heauen and earth: he will not suffer our feete to be moued, and he that keepeth Israel will not sleepe: the Lord defend vs from all euill: the Lord preserue our soules: the Lord blesse our com-

comming in, and our going out, both now and euermore Amen.

A prayer for Saterday morning.

WE most hartely thanke thee (oh eternall God, not onely for keeping vs this night passed, but also for defending vs this whole weeke, yea & all our life time from the snares of wicked spirits that they could not circumuent and ouerthrowe vs, likewise (oh my God) early now this morning do we call for thy vnspeakable mercy, beseeching thee frō the

bottom of our hart, that this morning thou wilt lighten our mindes, so that the shining and brightnes of thy knowledge may rise in vs, which are called out of darknes into the merueilous light of thy glory, that being awaked out of sleepe, we may giue our selues to the workes of light, and walke honestly, as in the day, not in rioting and drunkennes, neither in chambering and wantonnes, neither in strife and enuying.

Giue vs grace likewise we beseech thee, that we abuse not this day & other thy creatures, neither giue our mindes vnto sinne, by doing such deedes as

ſight againſt the ſoule, wound the conſcience, and greeue the ſame: ſuccour vs gracious God that painfully we may ſhun and auoyde ſix thinges which thou doſt hate, yea, ſeauen which thy ſoule doth abhor: that is to ſay, a proud looke, a lying toung, hands that ſhed innocent blood, an hart which goeth about wicked imaginations, feete that be ſwift in running to miſchiefe, a falſe witnes which forgeth lyes: and him that ſoweth diſcord amongſt brethren.

Oh Lord of our ſaluation, into thy hands will we deliuer our harts, that early they may

may watch to thee our maker, and in thy sight will wee pray, that thou maist protect vs in the day of trouble: in six calamities deliuer vs, oh lord, and in the seuenth, let none euill come to vs, in famine saue vs from death, in battle, from the power of the sworde, hide vs from the scourge of the tonge: when distraction commeth let vs not feare: in death make vs merry: and let not the beasts of the earth appall our courage, graunt this, oh father for thy deare son our sauiour Christs sake Amen.

A praier for Saterday night.

O thy righteous, and most mercyfull God, before thee we sigh for our sins, beseeching thee by the death & buriall of our Lord and sauiour Christ, that thou wouldest vouchsaie to couer, and burye all our misdeeds in the bottom of the sea, whatsoeuer from our fancy, vntil this present houre we haue committed, and especially those which this weeke wee haue done, in thought worde, or deede, against thy most deuine Maiestye and commaundements, all

all wh'ch to thee alone, wee confesse with broaken harts, and lowly spirits, beseeching thee in mercy to pardon them and to forgiue al our offences, whereof thou knowest we are guilty, and to deliuer vs from all euills, both present and to come.

(Oh deare God) we know thou wilt deliuer our soules from death, our eyes from teares, and our feete from falling, that we may walke before thee in the land of the liuing: be thou our light in darkenes, that our life may be as cleare as the noone day, & shine forth as the morning, so that with confidence and se-

curity

curety, we may this night and euer, lye downe and sleepe and none shal make vs afraid, because thou art our protector: oh Sonne of righteousnesse, and brightnes of perpetuall charetye, leade vs into the vision of thy light, where thou shalt euerlastingly shine vpon vs: the Sunne there shall not go downe, neither the Moone be hid, but thou Lorde shalt be our euerlasting light, that our sorrowfull dayes may take end.

Graunt likewise that leauing this place of darknes, we may be translated tuto the new and true light, which

we

we now looke for through faith, vntill the perpetuall morning appeare vnto vs, that we may behold thee in a cleare light, face to face, where wee shall neither neede candle nor light of the sunne, for thou oh Lord wilt lighten vs: oh holy spirit, be thou a light vnto vs: at our last gasp when our harts pant, our strength fayleth, our sight departeth, our hearing is deafe, our mouth dumb, when our feete cannot goe, nor our hands feele, when all our sences forsake vs, giue vs some sence of eternall life, that we may taste in this worlde the beginnings of thine euerlasting

ioyes: and at our departure out of this woꝛlde, behould by faith thy deuine pꝛesence, and so sleepe quietlye to eternall life Amen.

Heere followeth, the teares of a greeued conscience.

O Almighty God, father of mercy, who art moꝛe readye to giue, then wee to aske, moꝛe apt to pardon then wee to repent, moꝛe willing to receaue the penytent & contrite in heart into thy fauoure and mercye againe, then they to offer them

themselues an vnfayned re-
pentance: loe I come heere
prostrate in hart, before the
throne of thine infinite mercy
and louing kindes, as one al-
together ashamed to looke vp-
on the vile and abhominable
offences, which I haue done
against thee, which are to bur-
densom vnto my poore soule,
that the shoulders of my poore
desolate conscience, begin to
sink vnder the same and am
altogether destitute of any
proper meane to support the
same, or to ease me thereof,
but onely thy death and bitter
passion (sweete Jesus) who
commest into the world to
call (not the righteous) but
sinners

ſinners to repentance, oh lord I am a ſinner, a greeuous ſinner, I bewaile my haynous offences, and am moſt ſorrye for my ſins which are ſo vile, and the burthen of them ſo intollerable, that when I turne mine eyes, but to the behol-ding of them a far of, making but light reckoning of them, I am by and by, ſtricken with ſo great dread, that I am driuen to moſt heauy ſighs, greeuious groanes, and thinke my life an enimye vnto mee, wiſhing the beginning of my dayes had beene the daye of my departure out of this miſ-erable worlde.

But yet moſt ſweete Lord,

when I note them perfectly in my minde, and take as it were a straight accompt what the deedes of my youth haue beene (being in deede most lewd, most vile, most euill, and wicked) what terror doe I suffer in minde? what anguish of dolloʒs do then open it selfe, to swallow me vp: what griping griefes doe tormẽt my poore conscience, in so much that I am at the pits brincke of dispayer, wauering in minde to and fro, seeking rest, but Lorde vnquietnesse of minde oppresseth me so sore, that considering with my selfe what I haue beene, and what I am

a great matter vexeth and troubleth me.

But, thou oh my Lorde, when I looke into the time to come, the time wherein all my offences and faults shal be manifested, and layde to my charge, and that death is the iust reward for my so manyfolde most greeuous sinnes and eniquities which I haue so often committed against thee: oh then whether shall I flye thinke I? whether shall I conuey my selfe? whether shall I runne? who shall hide mee from thy presence? who shall saue mee from thy Iust Iudgements: Oh sweete Lorde and Sauiour

I am euen at my wits end, wishing for death and end of my dayes, and yet then the feare of the torments of hell fire so striueth in me to the contrary, that I quake at the remembrance thereof, & when I couet to liue longer, and see more dayes, I am then stricken with doubt and Imagin that as my life hath beene euen from my birth giuen and inclined so greedelye to sinne, and that it is the cause of my present dread, I then loathe, and abhor my longer continuance heare, fearing least the eptnes of my corrupt flesh by the dayly rebellion thereof, against the spirit, heape great-

greatter plagues vpon my poore soule.

What shall I do Lorde, feare and dispaire thus oppressing on all sides, all hope of comfort hath left me, onely griefe and sorrow remayneth, knowing not to whom to flye for succour, or to whome to make my moane: if I seeke to man, I know his strength, policy, wisdome, and comfort to be vaine, his nature inclined to weakenesse and wickednesse, as mine, and in him to bee no helpe: and seeking any worldlye meane for pardon and remission of my sinnes, I acknowledge it altogeather transitory, sus-

ſpitious, and to no purpoſe, but the ſeeking thereof, to renew, and increaſe mee greife and ſorrowe, that I ſhould leaue and giue ouer the true and onely platforme of my deliuery, and ſeeke to a counterfeit ſhew of ayde.

To thee, to thee O Lorde God, I fall proſtrate euen in heart ſweete Jeſus, the onely Phiſition of all ſick ſoules, in whoſe power and might conſiſteth alone the forgiueneſſe of all our ſinnes and tranſgreſſions, be they neuer ſo many or great: I come, I come, though altogether aſhamed, vnto thee my Sauiour Jeſus Chriſt, who haſt pro-

promised to be a mediator for the penitent vnto God thy father: Sweete Jesus, let me taste of thy goodnesse, in obtayning pardon and forgiuenesse for my grieuous and manyfolde sinnes.

It is thy propperty, of thy meere goodnesse and mercye, to call home such as wander and goe astraye, and to traine them vp in new wayes, and mendement of their liues, be their sinnes as redde as scarlet, thou hast said (of thy meer goodnesse and mercye) that thou wilte cleanse them and make them as white as snow, and were they as Purple, thou canst make them to bee

as white as wooll: oh most sweete promise, oh comfortable saying, oh voyce of heauenly consolation, whereby I am comforted, whereby I am reuiued, yea, now is my conscience lightned: yea now haue I found the true and onely Phisition of my long diseased poore soule, euen thy selfe (sweete Iesus) who hast called me, I come, I come, Lord stretch foorth thy hand and receiue me, giue me perfect handfast of this most comfortable saying of thine, let me inioye the true working of this most singular medicine thy death and bitter passion, who sufferedst for our sinnes,

and

and commeth to take awaye the punishment dew for our transgression, and to call vs to repentance, without which there is no hope of remission of our sinnes: Thy mercy is infinite, thy loue vnsearchable, and wisdome incomprehensible, whereby thou callest vs, whereby thou louest vs, and whereby thy guidest vs: and euen of meere loue, which thou hast to the saluation of me poore soule (whom thou wouldest rather should conuert then perish) thou hast stirred vp in my hart a loathing of my sinne, wherein I haue walked, and imbraced the same euen with greedi-

neſſe, and great deſire of minde.

Oh that I were as readye to come, as thou to call, ſo willing to leaue and giue ouer, the fulfilling of vnlawfull deſires, as thou art to ſaue me: Then ſhould ſinne no more dwell in me, nor I in it, but ſhould inioy thy continuall fauoure, and reſt vnder thy wings of thy mercy for euermore: Oh Lord I humblye beſeech thee, that as it hath pleaſed thee, to ſtirre me vp at this time to repentance, as thou haſt called me from the wilderneſſe of wickedneſſe, from deepe diſpaire, ſo to place me in the pleaſant

fields

fields of sincerity, trueth and godlinesse, as thou hast pluckt me out of the clawes of Sathan, so vouchsafe to holde me vnder the shaddowe of thy winges, and imbrace me with the armes of mercy, that I runne no longer after the vanities of this wicked world, nor yeelde vnto the vngodly and wicked motions of the sinfull flesh, that my minde being free from all sinfull cogitations and thoughts, I may preserue and keepe my soule an vndefiled member of thy Churche vnto my liues end, in faith, in loue, in feare and trembling, in humblenesse and lowlinesse

of

of hart, in prayer, in the true seruice of thee, and in all dutifull obedience vnto thy diuine will for euermore.

And though till thine appointed time, this miserable vale must be my continuall citty, and that I must be driuen to vse this vaine worlde, according to the necessitie of worldly causes, as thy prouidence hath assigned euery mã to exercise his vocation: yet graunt oh Lorde, that my minde may bee continuallye conuersant in heauenlye things, and though my body wander in earth, my soule and spirite may haue their perfect being and abiding, by vnfai-

vnfayned faith in heauen, where thou ſittest in great glory, and raignest for euer: that after this mortall and corruptible life, indeed, I may enioy the same, indeede amongst the residue of thy Saints, and celestiall Angels, and with them sing eternall lawde and praise vnto thee, the Father, the Sonne and the holy Ghoast, three persons in Trinitye, but one in vnitie, world without end, Amen.

A pen-

The Sinners

A penſiue meditation vpon the ſame prayer.

LEt vs with one accorde, acknowledge our ſelues to be wretched ſinners, and with feare, fall downe before the mercye ſeate of our good God, condemning our ſelues, to be moſt vnrighteous, and iuſtly deſeruing confuſion: and then (as ſaint Iohn ſaith) we ſhall find God moſt mercifull vnto vs: who is moſt faithfull and iuſt to forgiue our ſinnes, and cleanſe vs from vnrighteouſneſſe, if faithfully we turne vnto him, or he deſireth not the death of

a ſinner, but that he turne from his wickednesse and liue, and therefore by Ezekiel he saith: Turne you, turne from your wicked wayes, for why saith he, will you dye in your sinnes? and againe by Ioell hee saith: Rent your harts and not your garments, and turne to the Lorde our God, because hes is gentle, and mercifull, and long suffering, and of much mercy, and such a one as is sorrie for our great and greeuous afflictions.

Oh then bee not dismayde, thou that hast most greeuously offended thy deare God and sauiour, by thy sinne and iniqui-

iniquitie t enter into condemnation of thine owne wickednesse, and accuse thy selfe guiltie of Gods iudgement, and in a contrite and broken hart turne vnto God, for although thou haue sinned, thou hast an aduocate with the Father, euen Iesus Christ, who is righteous and mercifull, and obtaineth pardon for all thy sinnes, he suffered for all sinners, and by his death all faithfull beleeuers, and penitent sinners (how great soeuer their sinnes are) are forgotten and pardoned, wherefore, who so thou be that art afflicted in conscience, by reason that thou hast beene a noto-

notozious offender, remember the ſweet mercies of God, in his Chriſt, and call to minde Mary Magdalen, whoſe wickedneſſe was greateſt, vppon repentance ſhe receiued pardon, as alſo the theefe and the Publican, and many other.

Remember the comfortable ſaying of Chriſt, who ſaith: Come vnto me all you that are heauy loaden, and I will refreſh you, he calleth vs not to refuſe vs, but to comfort vs: wherefore I ſay diſpaire not, but in harty prayer, and by vnfayned repentance turne to the Lord, and he will receaue thee, and cloath thee with grace, by the example

of the lost childe.

The most righteous cannot excuse himselfe before God, and therefore it behoueth vs al to lay aside, all flattering of our selues, of being able to iustifie our selues, and openly to acknowledge that in respect of their desires, death and damnation is a iust rewarde for vs: but Christ hath payd the ransome for our sinnes, and therefore in faith may we freely approach vnto his father in his name, and then although for our selues we be full of sinne, through him and by his merites wee shall be reputed righteous, though our sins were as red

as

as scarlet, he will make them as white as snow.

A dayly prai-er for the perpetuall *happynes of our sacred* gratious soueraigne Queene *Elizabeth.*

O thou eternall God, Lord of all mercy, King of all kings and kingdomes of the earth, all possible thankes we giue vnto thee, for that thou hast vouchsafed, to place ouer vs thy

litle flocke of this realme. so pure a guide of true religion Elizabeth (by thy heauenly prouidence) our Queene, vnder whome, inioying the free liberty of the true seruice in thee, we rest in a quiet estate both of body and minde.

We most humbly pray thee, of thy fauorable regard to behold with mercyfull eyes the same thy seruant. our soueraigne Lady and gouernesse: and to structifie her hart with the grace of thine holy spirit, that she alwayes inclined (by the working thereof) to the seeking forth of thy blessed worde, may walke according to the truth of the same sincerely,

cercly that wee thy ſeruants, and vnder thee her ſubiects, may be aſhamed to fall from that due forme of honoring thy name, which for thy glory, through thy grace, by the rule of thy holy word, is preſcribed vnto vs: and vouchſafe to ſtir vp in her zeale of thy glory, and a deſire to eſtabliſh whatſoeuer wanteth in this church of England, for the increaſe of true and ſincere diſcipline: banish from her hart all ignorance, and print therein perfect wisdome, and knowledge of thy heauenly will, giue her an obedient minde, abounding with all humilitye to-

wardes thy deuine maiestye, saue and defend her from the tirranny of forraigne power & authority, and from all such as professe not inwardly vnfained zeale of thy gospel: giue her godly counsellours, & such zealous and true harted ministers of thy will, that she & we according to the truth, of euery one seuerall functions, may sincerely serue thee in this life, and in the end for euermore raigne with thee in thy heauenlye kingdome, for Jesus Christ his sake, our onely redeemer, aduocate, and and sweete sauiour, Amen.

Sweete

Sweet consolations for a Sinner, or the soules melody.

Aske what thou wilt,
and thou shalt haue,
If thou in Christ
the same do craue,
For Christ thy
mediator sees,
When thou to him
dost fall on knees.

Before thou doe
thy worke begin,
Of God craue pardon
for thy sinne,
And thy worke
shall prosper so.

As want shall neuer
breed thee woe.

At night when thou
doost seeke to rest,
Commit thee to
the almighties hest,
For when thou layest
thee downe at night,
Thou art not sure
to see day light.

Confesse thy sinnes
to God on high,
Who pardons sinners
when they crye,
Bewray thy faults
to him in time
Who shall in Christ
forgiue thy crime.

Sacrifices.

If thou wilt haue,
what thou dost craue,
Pray thou in faith
thy sou e to saue,
Else w hat thou saiest
is all in vaine,
Thy p;ayers turne
to sinne againe.

If thou with sinne
afflicted be,
Oh then (saith Christ)
come thou to me,
I am the way,
walke thou therein
Imbrace the truth,
abandon sinne.

The God aboue
vouchsafe h store,

To

The Sinners

To him in faith
that prayes therefore:
But for his, who
thankles runne,
Their wealth shall wast
as wax in sunne.

Do nothing but see
first thou crave,
Ayd from the Lord
good end to have,
So shalt thou have
successe allwayes,
As thou wilt wish
and happy dayes.

Attend vnto the
gospell bright,
Here it, and read it,
and line vpright.

Sacrifice.

It is the light
and candle cleare,
That brings vs all
to heauen here.

Blesse thou the Lord,
that giueth blisse,
He blesseth him
that thankfull is,
But he the thankles
doth dispise,
And listneth not
vnto their cryes.

Remember as
thou art a man,
So thou must dye,
none shun it can,
Nothing more sure,
the time vnsure,

Where.

The Sinners

Wherefore take heede,
liue not secure.

Pray thou in faith
for each degree,
As God (by James)
commaundeth thee:
So shalt thou prosper
in thy wayes,
And liue forth many
happie dayes.

Pray that thou maiest
fulfill the will,
Of him whose hand
defends thee still:
And those precepts
forget then not:
Which [illegible] for
thy safety wrought:

Euen

Sacrifice.

Euen as thy wealth
increaſeth ſo,
Pray that it well
thou maiſt beſtow:
For he that hath
his wealth at will,
Is plauged worſt
(vſing it ill.)

Though thy aboome thou
do here abide,
Be patient ſtill,
God will prouide,
To eaſe thee,
or to end thy dayes:
Beare thou his croſſe,
and giue him praiſe.

If thou take God
to be thy ſtay,

Thy

Thy foes shall not
thy soule dismay:
But if elſe where
thou looke for ayd,
The simplest will
make thee dismaid.

When sickenesse sore
oppresseth thee,
Repaire to Christ
take phisick free.
He cures the sore
that Sathan makes
And sadnes that
the body takes.

And to conclude
pray God alwayes,
To blesse our Queene
with happy dayes:

Whose

Sacrifice.

Whose wisdoms
vnder God so long,
Hath kept this land
from forraigne wrong.

FINIS.

Imprinted at London
by the Widdow *Simson*
for *Thomas Pauier*.

1601.